

REMAINES
OF THAT
REVEREND

AND
FAMOUS POSTILLER,
JOHN BOYS, Doctor in
Divinitie, and late Deane of
CANTERBURY.

Containing sundry *Sermens*; partly, on
some Proper Lessons vsed in our *English*
Liturgie: And partly, on other select por-
tions of holy Scripture.

Ante: J. Boys
Vivit post Funera.

HEBR II.
Being dead he yet speaketh.



LONDON:
Printed by AVG: MATH: for HUMPHREY ROBINSON
and are to bee solde at the three Pidgeons in *Pauls*
Church-yard. 1631.

REMAINS

AND

YAMOV

Division and the name of
CANTERBURY

Containing thirty seven
some proper names in our
language: And the names of the
things of holy scripture.

Here is
Being a book of

Printed by Ave: Mith: in the
and the book is in the
the year



A BRIEFE VIEWV OF
the life, and vertues of
the Authour.

CHRISTIAN READER,

Ive mee leaue to put thee in mind, (because I know thou art not ignorant of it,) that *Man*, notwithstanding hee hath but a dolefull *Ingresse* into the world, and a miserable *Progresse* in this world, yet can scarce brooke (if natures Statute could be repealed) a willing *Egresse*, out of the world. And I thinke it a reason sufficient, because while wee are alive; wee thinke, *A liuing dogge better then a dead Lyon*; From whence this inbred desire of *Man* proceeds to labour so much, for the

Eccles. 9. 4.

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Pfal. 59. 13.

1. Sam. 1.

Gen. 30. 4.

2. Sam. 1. 21.

2. Sam. 18. 18.

continuance of this life, *Oh spare mee a little, saith David, before I goe hence, being loath to loose an haire bredth of that little Spawne, allotted vnto him; And that being, which nature denies in our selues, we desire may be continued in those that spring from our loyns, from whence Plato called Mariage, Ἀθανάσιος ἐκμιώται, A deuice to bring Immortalitie into the world; thus good Hannah seekes for a Samuel, with teares, and impatient Rabel was earnest for children, whose birth afterward cost her her owne life; And yet though wee in our selues, and in our children, which are our Images, pay Nature her Tribute; Yet still we draw on the line of life, by a continued Succession, and when wee cannot be thus much beholding to Nature; but that there must bee some Barren Mount, like that of Gilboah, vpon which the Deaw of Heauen falls not, Yet then wee devise other Artificiall meanes, for the preservation of our memories; Thus Absalom will haue his Pillar reared in the Kings dale; *Dixerat enim non est mihi filius, It being**

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ing the curse of the wicked man, that his name shall be as rottenness, and dung upon the earth, and his memory cleane put out, But for the righteous, they shall be had in Everlasting remembrance: Of such men speaketh the sonne of Syrach, Their bodies are buried in peace, but their name liueth for euer, The people speake of their wisdom, and the congregation talke of their praise.

Psal. 112. 6.

ecclus. 44. 14.

Amongst which men, I may (without preiudice to any) ranke a worthy and famous Diuine of our age, Mr. Iohn Boyse, Dr. in Diuinity, and sometimes Deane of the Metropolitall Church of Canterbury, who being dead, yet speakes; And why terme I him dead? *Numquid enim non uiuitur? utiq; et beatè; uisus est oculis insipientium mori, ille autem uiuit in pace:* One indeed that hath discharged natures debt, *Et non est illi filius,* He hath no child to continue his name here among vs, yet hee reared him else, while he was aliue, A Pillar in the Kings dale, He that was *Columna spirans* (as Teodoret called *h otecnius*) a breathing Pillar, hath left behind him a mo-

A briefe view of the life and.

numment of his fame, which Time cannot deface, nor the rotten tooth of *Envy* euer obliterate ; At whose death some *Polished Stones* were found , which now the Presse hath fitted, for the inlarging of his former building.

And hath hee had all this care for vs ? A thankfull heart will be desiring with *Elisha* , what we shall doe for him ? The women thẽ that followed our Sauour from *Galile* , will bee a good patterne , who (though the good *Arimathean* had decently enterred the body of our Sauour) could not be content till they had prepared, and brought their odours to the Sepulchre; In like manner, though his louing wife hath done as much for him , as *Idaacob* did for his *Rachel* , set a Pillar vpon his graue; Yet would I, who had no small share in his loue, present some Odours , and I would be as willing to beg, as I am vn-able to buy some of the sonne of *Syrachs* *Perfume* , made by the hand of a skilfull *Apothecary*, If this *Atabaster boxe of spikenard*, had not beene so lately broken, so that the

2 King. 4. 13.

Luke. 23. 35.

Gen 35. 20.

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smell is not yet gone ; It shall suffice then for my part, to rub a little the spices , that grew in this pleasant garden , and leaue the sequel to your Christian discretion, considering both the custome, and vse of such like *Panegyricks* , *quibus ipsi grati sumus erga mortuos, et ipsi de vita nostra cautiiores*, The first commanded by the sonne of Syrach, *Mortuo non negabis gratiam*, the other commended by him , as profitable for the liuing, saying, that *Enoch was translated for an example of repentance* , to the generations; Concerning whose life, we may the better set it downe , by answering the Prophet *Dauids* three interrogatories, *What am I? and what is my life? and what is the family of my father in Israel?* The resolution of these three *Queres* , concerning this party , shall end this discourse, beginning with the last.

He was borne at *Eythorne* , a village in *East-kent* , a place wherein, as he sucked his first breath, so there he vented his last gaspe ; A place for ayre , (if the purenesse of it adde any helpe to ingenuitie ,) that
sure

Eccius. 7.

44. 16.

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sure the pleasant temprature of it yeelded
some furtherace to his sweet & witty dis-
position, whose fathers house, was not lik
the Prophet *Isayes Casula in deserto*; Nor
was he takē with *Dauid from the shep folds*,
But hee sprang from a worthy & ancient
family, and who knows not that *Gemma*
in Auro, whē the precious *Gemms* of *Grace*,
are set and placed in a golden nature, they
must needes giue a goodly luster? *Δεινὸς κα-*
ταλὴν καὶ ἐπίσημον ἐστὶν ἑσθλοῖς ἐσθλὸν γένος. sayd *Euri-*
pides in Hecuba, and the tree may easily be
discerned by the fruite; as *S. Basil* speaks
well, *αἰτίας ἕξουσ ἀριον βλάστημα.* The Parents
worth best knowne, by their care, in
bringing vp their children, and therefore
Plato in his *Theage*, professed, that hee
knew not vpon what any one thing a
wise man could better bestow his best
endeauours; *ἢ ὥστε υἱὸς αὐτοῦ ὅπως εὖ βέλῃς ἐσται,*
then that his sonne should grow vp to the
height of virtue and goodnes, hence was
this and another Olive branch, springing
from the same root, transplanted into the
famous Nursery of good literature, the *V-*
niuersity

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u^{er}sity of Cambridge, wherein they grew to that Maturity and ripenesse, that the one was fit for any honour in the Church, the other for any imploiment in the Commonwealth; so that I may truly say of them, as the Hystorian of Anthemus, *ορνευμειντας ειναι εδωκεν, ειναι δ' οτιον.*

The second Question is, *What am I?* If any had asked so much while hee was aliue, I know his modest soule, would haue replied with the Prophet Dauid, *I am a worme, and no man*; his humility and meekenesse of mind, did witnesse no lesse: Those two vertues which St. Bernard tells vs, are *Collaetanea*. like the poore man, and his one only sheepe in Nathans Parable, they are nourished vp together, they eate of the same morsels, and drinke of the same cup, both which manifest themselves by the same meanes, so that we may easily guesse where they dwell, if wee find in any man thele three properties, that there is; *In vultu serenitas, in opere gratia, in corde ad omnes dulcedo.* (As the same father speaketh) there is true humi-

Psal. 22 6.

Serm. de
assumpt.

1. Sam 12.

A brieffe view of the life and

mility, and lowlineſſe of mind; which, whoſoeuer knew him, knew well to bee in him, vvhich made him not an ordinary man; (Though *Triſmegiſtus* boasts much of that priuiledge of nature, making man no leſſe then a miracle) but as *Melancthon* eſteemed *Luther*, *Miraculum inter homines*, hauing as many vertues couched together, in that little houſe of clay, as was almoſt poſſible for that fraile veſſell to containe: Neither was he *Anguſti oris Vaſculum*, a ſtraight mouthd veſſell, as vvhilling to retaine to himſelfe, vvhath was due to others, wee know the contrary, that the ſtreames of his goodneſſe, flowed abroad plentifully, to the refreshing of many a dry & barren land, where no water was, ſo that there were in his time, and yet are few ſoules in our *Mother Church*, that taſte not of his brookes that runne in the way. Hee needed not in a fearefull iealouſie, haue asked them about him, *Whom, or what men doe ſay that I am?* *Loquatur invidia*; I dare truſt this *Daniel* amongſt ſuch lyons, whoſe
mouthes

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mouthes sure his goodnesse would stop, being truly such a man, as Dyon reports of Marke Anthony, Ομοῖος δὲ πάντων ἑξῆς, καὶ ὁ ἑστὶν ἡμολοῶν, a constant man, no changing, and his constancy was grounded vpon a good foundation, ἀγαθὸς δὲ ἦν, καὶ ὁμοῖος ἀρετῶν ἑξῆς such a man he was of whom that Noble Elogie which Trithe-
mius gaue to *Leo the Great*, may with some moderation, I dare say truly, in part bee applied to him, *Fuit Ecclesiastica Dictionis Tullius, Sacrae Theologiae Homerus, Rationum Fidei Aristoteles, Authoritatis Apostolicae Petrus, et in Christiano Pulpito Paulus.* Only for mine owne sake, and for my Brethrens sake, of the *Linnen Ephod*, I must take vp *S. Bernards* wish vpon the death of *Malachy*, the *Irish Bishop*, *Vtinam sic nos post trahat, vt pertrahat in tam recenti virtutum eius amore avidius, alacriusq; currentes.*

And now the last *Quære* comes in, which cannot well bee distinguished from the second; *What is my life?* It is easily answered, being nothing else, but

A briefe View of the

οὐκ οὐκ ἔργον, And I will make it as briefly a compendium of so large a Volume as I can.

His parents as they gaue him πάλαι, and τὴν ἡλικίαν, so they were not wanting for the chiefe, and last thing which the *Philosopher* requires at Parents hands, which is παιδεία a care to bring him vp in instruction, and information of the Lord; So that after hee had sucked the milke, vvhich the lesser schooles afford; for imitating of youth in the countrey, he was sent to the *Vniuersity*, where in due time by his paines and proficiency, he was made *Candidate*, and *Mr of Artes*, After vvhich honour, hee thinkes not presently, (as many doe) that hee was come, ἀδελφὸν, to his perfection; nor stayes hee there long deliberating, what profession he should take vpon him, (as many *Vniuersity* men doe, whose distracted studies, hinders their proficiency,) but betakes himselfe to the study of *Diuinitie*, for the attaining of which heavenly knowledge, he vsed the best means both

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Both for his entrance into his course of study, as also for his proceeding therein, procuring the acquaintance, and after gaining the heart of a famous *Professour* in *Divinitie*, then, and after a most worthy and eminent *Prelate* of this land, *Dr. Overall*, Who like a good *Palinure*, taught him the way how to become a skilfull *Steeres-man*, in the little barke of Gods Church.

And having once tasted the sweetnes of this hony, as *Jonathan* did, but with the type of his rod, hee would not give over, till hee had gotten *Saint Pauls* *ὑποπόπῳσι τῇ ὑγιαίνοντων λόγων*, that plat-forme of sound Doctrine, which after made him famous; Which well did witnesse his paines in reading Sacred Scripture, in perusing the *Fathers*, *Schole-men*, and what else might make him, *τῶν ἀνδρῶν*, more serious he was at his booke, then *Digenes*, of whom *Ælian* reports, that hee did but *πέ τῶν οὐλλῶν ἀκρα ἐδίεν*, *extremities foliorum comedere*, For hee was rather *Helluo Librorum*, eating whole roules (with the

2. Tim. 1 13.

De var. hist. lib. 13.

A briefe view of the life and

Prophet of Sacred learning; When he had gathered his Omer full of Mannab, at the Schooles of the Prophets, then he leaues the Vniuersitie, thinking it high time to distribute that hony, which like a laborious Bee, hee had gathered in the garden of the Prophets; So that his countrey-men, at his returne, needed not to haue asked that question, for the time past, which the Spouse doeth for the present Tell mee, O thou whom our soules loue, where hast thou f dde? Because they might easily discern, both where, and how hee had fed; for as *Ep Etetus* telleth vs, how wee may know by two infallible tokens, *Quantum ovis comederint, viz Lana et Lacte*, So might they easily guesse, *Quantum hic Gregis Aries*, (as *Augustine* calles such as he wa) *Comederit, Lana & Lacte*, by his skarlet fleece, a robe of the greatest honour, that his Mother Vniuersitie could bestow vpon him; and that plenteousnesse of milke, which he had gotten by his choice and often feeding, in *Dauids* Greene Pastures, by the still waters, which hee

Cant. 1.6.

Epistola 89.

Psal. 32.

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hee as freely distributed to others, as euer hee receiued, for hauing a priuate charge of his ovne in the countrey, there hee spent much time, feeding his ovne flocke at home, by his continuall preaching vnto them, and others also, when he began *Favos facere*, to make his hony combe, that sweete booke of his *Pastills*, whose sweetenesse as it gives repast to many painefull Bees, so contrary to his intention feedes some idle droanes in our Mother Church.

And here (if the boundes of a preface would permit) I might set foorth a Catalogue of his vertues, seeing by this time he vvas come to his full Maturity, and ripenesse; reckoning his vertues *Naturall* as a *Man*, or *Morall* as a *Good man*, or *Theologicall*, as a *Religious man*, or *Pastorall* as a *Sacred and Ministeriall man*, commending him for them, as *Melancthon* doth *Luther*, for his learning, *Pomeranus est Grammaticus, ego sum Logicus, Iustus Ionas et Orator, sed Lutherus est omnia in omnibus*; So was hee for his vertues, *All the fresh Springs they were*

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were in him, He had purpoled to spend himselfe, and end his dayes in priuat, had not his countreyes loue, especially the Gentries care, drawen him out of this priuate course of life, not leaving him till they see him at the sterne of *Christs Church* in *Canterbury*, whereof hee liued and died a loving, and carefull *Deane*; The greatest part of which worthy society, can yet witnesse his paines in preaching every weeke, if not at his owne charge, yet there where was more need, his deuotion in frequenting publique prayers, his constancy in his studies; his studious vigilancy for the publike affaires, both of the *Church* & the *Common wealth*; So that hee might with as little Ostentation, haue spoken of himselfe, as *Luther* did of himselfe, *Ego sum oneratissimus, psalterium exigit integrum hominem, totum eundem Concio ad Populum, totum preculæ & instituti mei cultus, totum negotiorum alienorum occupatio*; I am burdened more then any man my paines in my *Pcsthals*, require a whole man, My Preaching to the people, a whole man,
My

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My private and publique deuotions, a whole man, common affaires belonging to my place in the Church, in the common wealth, a whole man: So that I may compare his life to such an one as *S Augustine* wished *Eudoxius* the *Abbot* to lead, *Inter ignem et Aquam, Inter Apicem, Superbia et voraginem Desidia*, Neither inclining to Pride on the right hand, nor idleness on the left; Wheresoever he liued, leauing some remarkeable token of his goodnesse; Witnesse his mother *Cambridge*, who will still remember him as truly for his learning as *Trithemius* did for *Algerus*: *Vir fuit in sanctis Scripturis iugis studio exercitatus, veterum quoque Lectione Dives, atque in Secularibus literis magnifice doctus, ingenio cautus et disertus eloquio*; And for his life, the like Testimony may be easily procured, that there was none in the *Vniuersity* more obseruant of Order, Habit, Exercises, both publique and private; I haue heard it from his owne mouth, (and hee had, *et de ore suo*) that he neuer missed publique Sermon at St.

Episto^a. 81.

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Maries, during all the time of his abode there, saue twice; I am loath to defile mine owne nest, Yet I feare, *Ætas Parentum, peior Avis tulit nos nequiores*: Witnesse likewise the Church in generall, for whom willingly hee would haue spent himselfe; to that few are left behind, but are loosers by his death, Heaven only a gainer, in whose blessed mansion hee now rests, fully satisfied with the melodious harmony of that *Supernall Quire*, Part of which musicke I thinke he heard before he departed this life, for the night before he dyed, all his discourse was of musicke, and being demanded whether he heard any, or what musicke he meant, his answer was; *O Gabriel, Gabriel*, Sure the blessed Choristers of Heaven, were ready to carry his soule with ioy into his Masters ioy.

I will conclude with him, as *S. August.* concerning his deare beloued, *Nebridius*, *Nunc vivit in sinu Abrahe* *Boysius meus, dulcis amicus meus, nam quis alius tali animæ Locus?* My deare friend now rests in *Abra-*

Life of the Author.

hams bolem me, for sure there is no othe
place for so Divine a soule.

Thus gentle Reader haue I giuen thee
a short survey of the life of him, whom
perhaps thou knewest (though not in
his person) yet in his workes; If I haue
come short of what his desert might iust-
ly challenge, (as the relation of *Salomon*
did to the *Queene of Saba*) I must craue
craue pardon for my weakenesse in this
kind, it being thanke-worthy for him
that hath no better *ταύτης ἀναδείγματι ζυλίνην*,
or if I haue shot my few arrowes ouer
the marke with *Jonathan*, I shall be well
content with *S. Augustines* censure vpon
Tully, for his large commendations of *Cæ-*
sar (So it may bee with his glosse) *Dicebat*
hoc tam Magnus Laudator, aut tam Magnus
Adulator sed si Laudator talem noverit, si au-
tem adulator talem esse debere ostendebat.

To conclude, if this last worke of his,
finde but that acceptation with thee,
which vttered *Viva Voce*, it gaue to the au-
ditors, or if this, *Proles Posthuma* haue but
some resemblance with his former off-

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spring, that it be not thought altogether Spurious, I doubt not but thou wilt bee easily induced together with mee, and others that haue bene bettered by the godly example, and heavenly labours of this holy man, to glorifie the *Authour* of euery good and perfit gift, who will not cease to raise vp such excellent instruments for his owne glory, and the Churches good: To whose blessed Protection I commit thee, Ever Resting.

*Thine in what
bee may*

R. P.



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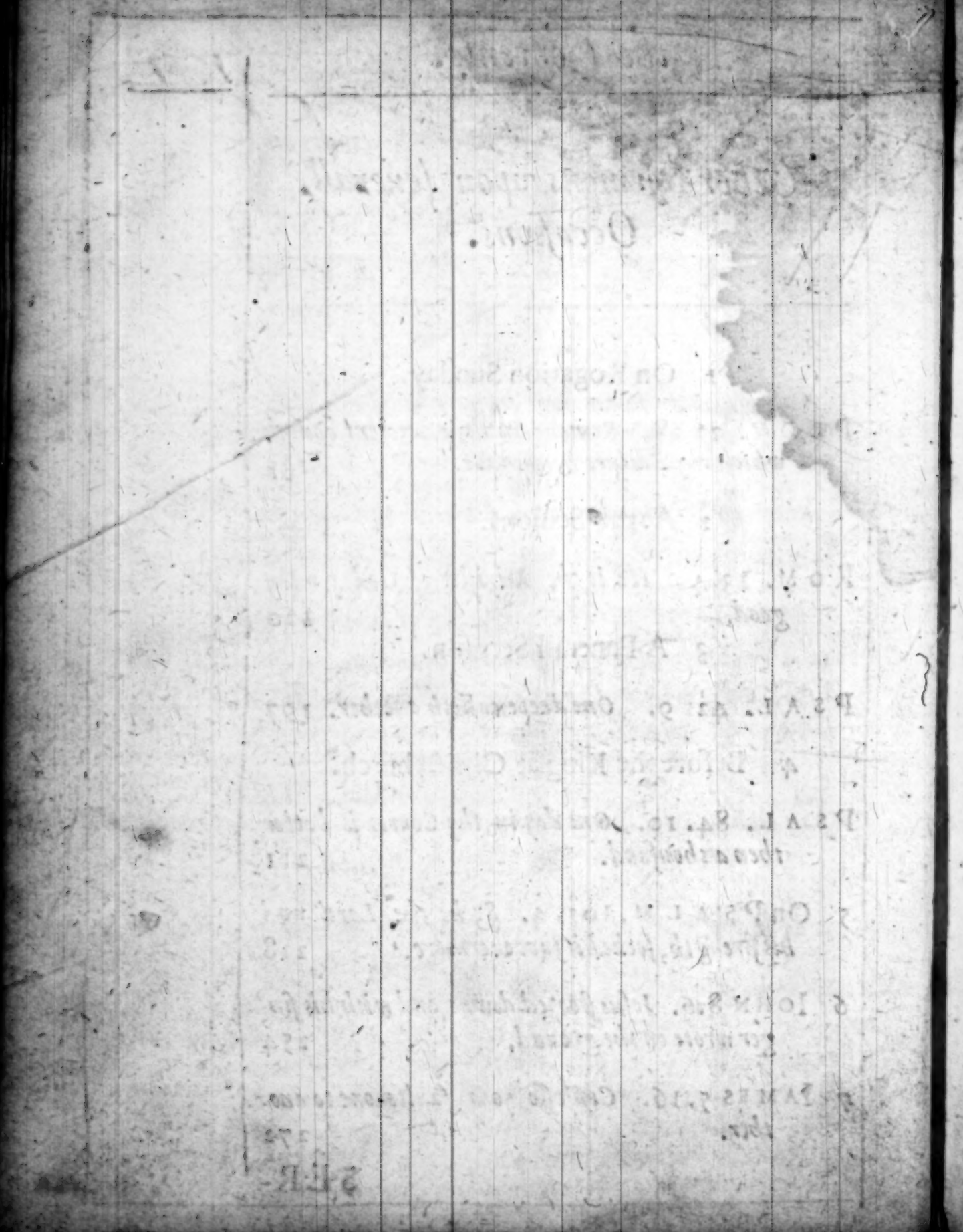
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SERMONS ON *Proper Lessons.*

ESAY 5. 18.

*Woe unto them that drawe iniquitie with cordes of
vanitie, and sinne as it were with a Cart rope.*



IN this Text two poynts are to
beediscussed especially.

First, the goodnes of God
who soundes a *woe*, before he
sendes a *woe*.

Secondly, the wickednesse of
man, in *drawing iniquity*.

Touching the first, in holy writ we finde two
kinds of woes: a woe of Condoling, and a
woe of Condemning. Condoling, as Psalm.
120. *Woe is mee that I am constrained to dwell
with Misery.* Mica. 7. 1. *Woe is mee for I am as
the Grape-gleaning of the Vintage.* And in this Pro-
phesie Chap. 6. vers. 5. *Woe is me for I am undone.*
This kind of woe nothing at al, or very litle con-
cernes our present Text: that other is two fold,
to witt, a woe of instruction, and a woe of de-
struction,

struction : or in plainer termes a woe denounced, and a woe executed.

The woe whereof I am now to treat, and many moe both after and before these words. *As woe to them that ioyne house to house, and field to field: Till there be no place for others in the Land. Woe to them who rise up early to follow drunkennesse: Woe to them who speake good of euill, and euill of good:* are but warnings, and so, by consequent, armings against that heavy woe of destruction, which in the end of the Chapter is threatened by a nation that shall come from farre with arrowes that are sharpe, and all their bowes bent, with horses hauing hooves like flint, & with Chariots hauing wheelles like whirlwinds, roaring as the Lyon, or as the roaring Seas; Executing the iudgements of God vpon the men of *Iudah*, and inhabitants of *Ierusalem*, in such sort that none shall deliuer them.

In the dayes of security, to sound out the woes of seuerity is not welcome, though it be wholesome: it is harsh vnto flesh and bloud, vnto such as are at ^a ease in *Sion*: vnto such as haue made a ^b league with death, and with hell agreement, vnto such as dreame of ^c peace when there is no peace; Saying to the seers see not, and to the Prophets prophesie not vnto vs right things, but speake flattering things, *Esay. 30. 10.* But the Thundering of woe is wholesome to such as haue hearts and eares to ^d suffer the words of exhortation. It is so farre from either bringing or hastening of woe, as that (if it worke true repentance) it doth often deferre, and sometime deliuer vs from

^a Amos. 6. 1.

^b Esay. 28. 15.

^c Ezech. 13. 10

^d Heb. 13. 22.

from a woe hanging ouer our heads : Howsoeuer the wicked had rather once feele, then euer feare destruction and woe : yet it is an argument of Gods infinite rich mercy (who^e desires not the death of a sinner) first, to become a Preacher, and then a punisher ; First to sound a woe, before hee send a woe : First to speake to vs in his wrath, before hee vex vs in his sore displeasure. *Psal. 2. 5.*

So we read that he did inioyne his Prophets to cry aloud, & to lift vp their voyce like a Trumpet in shewing his people their trangressions, and to the house of *Iacob* their sinnes : And Christ albeit he were the Prince of peace *Esay. 9. 6.* did chuse some for his Apostles who were the *Sonnes of Thunder*, so well as others who were the *Sonnes of Consolation*, and after ascending vp on high and giuing gifts vnto men, *Ephes. 4. 8.* He bestowed vpon his Apostles not onely clouen, but all so fiery tongues, *Acts. 2. 3.* That they might not onely direct, but also correct : as ^h *S^r. Paul* speakes *improue rebuke*, &c. As *Naxianzen* wrote of *Basil*, that they might lighten in their doings, and thunder in their doctrines. In this Chapter at the 6. verse the preachers are compared vnto cloudes, *I will command the cloudes that they raine no more raine vpon my Vineyard* ; That is, the pastours & teachers that they preach no more. When the Lord (saith ⁱ *Augustine*) by the mouths of his ministers denounceth a woe, then he thunders in the cloudes : But when they bring the glad tidings of saluation, he distilleth as it were

c *Ezech. 18. 32*

f *Esay. 58. 1.*

g *Mark. 3. 17.*

h *2 Tim. 4. 2.*

i in *Pf 35. at Chrysost. homil. 20. in Math*

drops of his mercy, sending a ioyfull raine that refresheth his inheritance; God as an exquisite musician twines the strings of our hearts every way, that he may put vs in tune, he hath a longing desire that the teares of our repentance may quench vnterly the Coales of his displeasure, for albeit the ^k Axe bee layd vnto the roote of the tree: yet shall it not be hewen downe so long as there remains any hope for fruites of amendment. It is true that God (if men will not turne) ^l hath his Bow bent and ready, but as hee that shootes to hit another, hath the string of his Bow vpon his owne breast: Euen so God in drawing the Bow to shoote the bitter arrowes of his wrath against vs, hath his hand on his heart and in the midst of his anger hee remembers mercy, *Abacuc. 3.2.* Denouncing a great many woes, before hee will execute as much as one woe.

This exceeding kindnesse and long suffering in God, *commendat et emendat*, as *Augustine* speakes, it recommends God as a patterne teaching vs to be ^m *mercifull as our Father in heauen is mercifull.* Is the ⁿ Lord gracious, full of pittie, long suffering and of great goodnesse: Then I beseech you, be followers of God as deere children, *Ephes. 5. 1.* As God sayd vnto Moses, *Exod. 25. 40.* So I say to thee, *fac secundum exemplar*, performe that which is good according to the patterne. Doe not rashly iudge, much lesse condemne any man ^o before the time, but expect amendment in thy greatest enemy, hope the best euen of the worst, although

^k Math. 3. 10.

^l Psal. 7. 13.

^m Luk. 6. 36.

ⁿ Psal. 145. 8.

^o 1 Cor. 4. 5.

although *he draw iniquity with cordes of vanity, and sinne as it were with cart-ropes.*

Secondly, the bountifulnes and long suffering of God lead vs to repentance, *Rom. 2. 4.* For that which is counted of man slackenesse, is in God patience, desiring that no man should perish, but all should amend and be saued, *2. Pet. 3. 9.* If we shall harden our hearts and neglect the woes of instruction, vndoubtedly the woes of destruction will one day come vpon vs. If we continue not onely to sinne, but to delight in sinne: and not only to delight in sinne, but to boast of sinne: and not only to boast of sinne, but also to iustifie sinne; As to make good euill, and euill good, *drawing iniquity with cordes of vanity, and sinne as it were with a carte rope:* What do we but heape vpon our selues wrath, against the day of wrath: and of the declaration of the iust iudgement of God.

p Rom. 2. 5.

The diseases of our age through a long peace, grow for the most part by riot and excesse, and consequently haue not so much vse of restoratiues, as need of launcing and corrasiuues: when the woundes of the people, saith *a Cyprian*, are *tumoria*, then the preachers as good Chirurgions must open the swelling veynes of pride, & launce the puffed-up impostumes of greedy desires, then it is their duty to cry, *woe be to those that are mighty to drink wine, woe be to those that are wise in their own sight: woe bee to those who iustifie the wicked for reward.* In a word, the best musicke for our times is that of the Angell, *Apocalyps. 8. 13. Woe, woe,*

q Ser de iussu.

r Math. 23. 37.

f Aug. contra
aduers. legu
lib. 2. cap. 40

r Ser. 3. in
Epiph.

206. in
lib Sapient.

woe, to the inhabitants of the earth.

And because men haue despised the Prophets and stoned, (if not with hard flint, yet with hard speeches and vsage) such as haue beene sent vnto them early & late: Therefore God makes the very dumbe creatures to Preach and sound out his woes in the midst of a peruerse generation. The foundations of the earth quaking and shaking vnder our feet, haue denounced a woe: the roaring waues, and raging floods ouerwhelming some parts of the drie land, haue denounced a woe. The great frosts, and great snowes, and great stormes haue denounced a woe: vnseasonable weathers turning our Winters into Summers, and Summers into Winters haue denounced a woe. Many strange signes and wonders in Heauen haue denounced a woe. The blazing starre the last yeare was (as Augustine sayd of the starre directing the wise men to the place where the blessed Babe lay) *magnifica lingua cali* the stately tongue of heauen. And as we haue heard, so haue wee seene what great wonders it hath prognosticated in the City of God. Holcott makes mention of certaine strange flyes in Norfolke, deuouring about the beginning of haruest almost all the blades of corne, the which had imprinted on their paynted wings these two words *IRA DEI*, vpon the one wing *IRA*, vpon the other *DEI*. Beloued he that runnes may read in all the woes denounced against our Land *IRA DEI*: the wrath of God, inuiting vs to breake off our sinnes: and by true repentance to cease from draw-

drawing iniquity with cordes of vanity, and wickednesse as it were with a carte rope.

That draw sin: To hale sin^x is to vse all allurements, occasions and excuses to harden the conscience in sinne: for the wicked hunt after sinne enē with such a^y greedines that^z iniquity draws not them so much as they draw iniquity, making sin strong by their wickednesse. To draw wickednesse with cordes, is nothing else but to^a heape sin vpon sinne, binding sinnes together, as the wiseman speakes, adding to bad thoughts bad words, and to bad wordes bad deedes: vntill the threeds of iniquity by wrething grow to bee *Cordes*, and the cordes in fine become so great as *Cart-ropes*. It is reported in the Gospels historie that Christ rayfed from the dead^b *Iayrus* daughter newly dead, the^c *Widowes sonne* dead and wound vp, and lying on the hearse, and^d *Lazarus* dead and buried and stinking in the Graue. Now these three sorts of Coarces (as^e *Augustine* notes) are three sorts of sinners. *Iayrus* daughter lying dead in her Fathers house resembleth all those that sinne by inward consent; the widowes sonne being caried out of the gates of the City those that sinne by outward act: *Lazarus* dead and buried foure dayes, those that sinne by continuall habite; being dead saith *Augustine*, the first day by conceiuing sinne, the second by consenting to sinne; the third by committing sinne: the fourth by continuing in sinne. The bandes that tyed his hands and feet were his sinnes, according to that of Salomon, *Eccles. 5. 22*

The

x Caluins loc.

Ephe 4. 19.

z Tremel. in

loc.

a Aug. in Psa.

130 et Hieron.

in loc.

b Math. 9. 35.

c Luk. 7. 15.

d Ioh. 11. 44.

e Ser. 44. de

verbi Domini.

The wicked is taken in his owne iniquity, & holden with Cordes of his owne sinne. Consenting to sin is one corde, acting of sin another, continuing in sin a third, and a threefold cord is not easily broken, Eccles. 4. 12. If we writhe these cordes of vanity bigger and bigger, adding to custome in sin, boasting in sin, to boasting defence, to defence presumption: At the last they will grow so great as cables & cart-ropes, & so become fetters in this world, and eternall chaynes in the next: Whips on earth and boulds in hell, and therefore woe to them that draw, &c.

Christ in the 2. Chapter of S^t Iohn at the 15. verse, made a scourge of cordes and whipped out of the Temple such as bought and sold therein, the strings of this whip, as ^f Augustine & ^s Hierome note, were made of the *cordes of their vanity*. For all euill which we suffer in goods or good name, either outwardly in our bodies, or inwardly in our soules, proceedeth altogether from that euill which wee doe, ^h *sceleris in scelere supplicium*, sin like a penitent frier scourgeth it selfe; As the worme deuouring the nutt is bred in the nutt: so the punishment of sin is bred in sin, ⁱ *Cognatum, imò innatum omni sceleri sceleris supplicium*.

Sicknesse is a scourge, but it is made of the Cordes of our owne vanity. So S^t Paul, 1. Cor. 11. 30. Hence many are weake & sicke. &c. So Christ in the 5. Saint Iohn at the 14. verle, behold thou art made whole, sinne no more. Insinuating that the sores of the body come from the finnes of the soule, all weaknesse from wickednesse, all infir-

mitv

^f Proem in
Psal. 130.
^g in loc.

^h Senec Ep 97.

ⁱ Lipsius de
consolat. lib. 3.
cap. 13.

mity from iniquity, woe therefore.

Dearth and Barrennes of ground is a mayne string of Gods whip against sin, but it is made of the Cordes of our owne vanity. ^k *When the Land* (saith the Lord) *sinneth against me by committing a trespasse, then will I stretch out mine hand upon it, and will breake the staffe of the bread thereof, and will send famine vpon it.* ^l *If ye will not obey mee and hearken to my commandements: I will make your Heauen as Iron: And your Earth as Brasse: Your strength shall be spent in vaine, neither shall your Land giue her encrease, neither shall the trees of the Land giue their fruit, woe therefore.*

k Ezek. 14. 13.

l Leu. 26. 18.
& Deut. 28. 23

Extreme pouerty is a scourge too, but the wicked draw his heauie burthen vpon them especially with the Cart-ropes of their owne iniquity. For while they waste their estates in riot, and spend their dayes in idlenesse, no wonder if ^m *pouerty come vpon them as a trauailour, and necessity like an armed man.* A trauailour knocks at our dores before wee looke for him, and an armed man is so strong that wee cannot easily resist him, and therefore woe to them, &c.

m Pro. 6. 11.

Dishonour and ignominie is a scourge likewise, but it is made of the cordes of our owne vanity. For good dedes are the very Matrix of a good name, honest and honourable report is the shadow that followes the body of vertue, so that the ⁿ *righteous are had in an euerlasting remembrance, their memoriall is blessed. sweet as hony in all mouthes, and pleasant in all eares, as musicke at a banquet of wine; But the name*

n Psal. 118. 6.

o Eccles. 49. 1.

of the wicked shall rott, *Pro. 10.7.* Their memorie shall perish with them, *Psal. 9.6.* And therefore *woe to them, &c.*

p *Psal. 73.*

Beside these and infinite other outward scourges, there is an inward whip of the soule made of the cordes of vanity; To witt, horror and hell of conscience: for albeit the wicked be ^p fatt and lusty, though he come to no misfortune like other men: though hee flourish like a greene bay-tree: though his sheepe bring forth thousands, and ten thousands in his ground, though his oxen be strong to labour and no decay in his cattle: Yet *intra est quod contra est*, howsoever it be without him, he hath that within him, which is against him; so that he can neither delight in company, nor solace himselfe alone, neither sport in the fields, nor rest in his bed, ut euery where his manyfold foule sinnes are so many foule fiends vnto him. As when *Cain* had slaine his brother *Abel*, albeit there were no Iustices or Constables to make hue and crie after him, as *Luther* and *Caluin* expound the place; Yet he said ^a whosoever findeth me *shall slay me*, alas who could see! and yet hee was affrayd of euery bush, of euery bird in the bush, of euery feather in the bird; For his guilty conscience was as a thousand witnesses to accuse him, as a thousand Iudges to condemne him, and as a thousand hang-men to torture him, therefore *woe to them, &c.*

q *Can. 4. 14.*

Behold yet a greater woe, for the cordes of vanity doe not onely make scourges to whip the wicked in this world: but they be Bolts and
fetteres

fetters of hell also. For as wee read *Math. 13. 30* When almighty God shall come to iudgment he will command his angels to bind the tares and burne them, and in the 22. Chap. of Saint *Math. 13.* To bind him hand and foot which had not on the wedding garment, and to cast him into vtter darknesse. Now these bands and fetters are nothing else but the finnes of the reprobate, *the cordes of their vanity, the cart-ropes of their iniquity.* Wherewith they shall bee so fast bound, as that they shall neuer be loosed againe. For as the darknesse of hell is an euerlasting night, and the fire of hell euerlasting burnings, the worme neuer dying, the woe neuer ending; So the bands of hell, as Saint *Iude* termes them, are euerlasting chaynes, and therefore *woe to them.*

r *Esay. 33. 14.*
f *Mark. 9. 44.*

The word *Vanity*, hath a great many significations, it is vsed for *inutile*, that is a thing without any profit or vse. So sinne is a vanity, godlinesse is great gaine, not onely gaine, but great gaine in comparison whereof the winning of the whole world is losse. But finnes are vnfruitfull workes of darkenesse, *Ephes. 5. 11.* "What profit had ye, quoth Saint *Paul* vnto the Romans, in those things whereof ye are now ashamed. and the * wise-man bringeth in the reprobate complayning at the last day. *What hath pride now profited vs, and the pompe of riches brought vs.*

t 1 *Tim. 6. 6.*

u *Rom. 8. 21.*

x *Wis. 8.*

Secondly, *vanum* is vsed for *falsum*, a lying and a false thing opposed to *verum*. And so sin is a *vanity*, *Pro. 11. 18.* *The wicked worketh a deceitfull and false worke.* In sinning he deceiueth as much

y Psal. 12. 2.
 z Psal. 4. 2.
 a Prou. 11. 1.

b Rom. 6. 23.

c Lib. 18. cap. 4

d Steph in
 dist. vanus.

much as he can, almighty God: Honouring him with his lips, but his heart is farre from him, *Esay. 29. 13.* He deceiueth his neighbour also ^y talking of vanity with his neighbour and ^z seeking after lyes, vsing ^a false ballances and light weights, but in conclusion he deceiueth him selfe most. Hee that soweth righteousnesse shall receiue a sure reward; but the wicked worketh a deceitfull worke, for whatsoeuer hee propoundeth for his end, ^b *the wages of sinne is death*, and hee that followeth euill seeketh his owne death, *Pro. 11. 19.*

Thirdly, *Vanitas* is vsed for *imperitia*, that is, vnskillfullnesse & ignorance. So the Grammari- an who contended in^e Aulus Gellius with *Apol- linarius* the Philosopher about the signification of words, maintained confidently that *vanus* and *stolidus* are all one; The vaine man is the foolish man, ^d *Vanus est mente vacuus*. And according to this acception also, sin is vanity: for goodnes in the the Scripture is termed wisdom, & vice follie: Sinners and fooles in the language of Canaan are Synonima, *Pro. 1. 7.* *The feare of God is the beginning of knowledge, but fooles despise wisdom and instruction.* And Solomon in the same Chapter afterward speaking of sinners and sinfull courses, sayeth, *O yee foolish? how long will yee loue foolishnesse.* In the dialect of the wiseman it is plaine, that the greatest sinner is the greatest foole; To looke no further then that which is before our eyes in this present Chap. The proud man & couetous who *ioynes field to field, and house to house*

house : that he may be placed in the midst of the earth alone, shewes himselfe a vaine foole. ^c For nothing could befall him worse then to haue his owne wish : How could hee till his ground alone ? How could hee reape the fruits thereof alone ? How could he Domineere in his houses alone ? How could he vaine man enioy his glory, were there none to magnifie him and to humour him in his greatness ?

^c Calvin in loc.

So he that is mighty to poure in strong drinke, shewes himselfe a vaine man in ouerthrowing his owne body : being onely strong to make himselfe weake ; hee should eate and drinke to be strong : but not strong to eate and drinke. Is not he reputed a very foole that will strike none but him that is next him, and who so neere thy selfe, as thine owne selfe ?

So hee that is wise in his owne eyes, and prudent in his owne sight, is a vaine foole : For there can be no greater argument of ^f follie then to be so conceited of our owne witt, that wee scorne to learne of others. Hereticks are therefore the masters of errour, quoth *Augustine*, because they neuer were the Schollers of truth ; And that which ^h *Optatus* reporteth of *Victor*, may be well affirmed of all Hereticks, namely that they bee *Sonnes without Fathers, Soldiers without Captaines, and Schollers without Masters.*

^f See Chrysost.
ser. 22 in Epist
ad Rom.

^g Idem Father-
ine Ep. 1.

^h Lib. 1.

So hee that doth iustifie the wicked for a reward, is a very foole, for that one bribe may proue ⁱ mors in olla, like Colloquintida that marrs

ⁱ 2. Kings 4.40

the whole pott of pottage : a Canker that will fret the rest of his estate good it may seeme for the present purchase (as it is said of Chauking of Land in the Country. prouerbe) but ill in fine for his heires, *Ex male quasitis vix gaudet tertius haeres.*

So he that speakes good of euill, and euill of good is a very foole : For by telling so many lyes, hee gaines onely this credit that none will belecue him when hee speakes a truth.

It is obiected out of Saint Luke. Chap. 16. verse. 8. *That the children of this world, are wiser then the children of light.* Answer is made by the ^k Doctors vpon the place, that Christ accounts them wiser, not absolutly, but onely, *secundum quid*, in some case more crafty ; They bee not wiser *in genere*, but *in genere suo*: for as ^l one sayd of *S^r. Thomas More*, that he was either a *foolish wiseman*, or a *wise foolish-man* : Euen so the wicked are wisemen in foolish things, and foolish men in wise things: wise to doe euill (as the ^m Prophet speakes) but to doe well they haue no knowledge. All their slye trickes like the needlesse curiosities of Schoolemen, are but Cobwebs of learning, all the fine threeds of their subtilty nothing else but *cordes of vanity*.

Thus I haue plainly deliuered how sin is a *Vanity*, and how sinfull acts are *cordes of vanity* : Whipping the wicked on earth, and binding the hand and foot in hell ; and so consequently that a woe hangs ouer their head, who *draw iniquity with cordes of vanity*, and sinne as it were with *Cart-ropes*.

^k Origen. Iansenius. Maldonat.

^l Apud Fox Martyrol.

^m Ier. 4. 2.

This should teach vs to fly from sin as a Serpent, and to fly to Christ as our sole Sauour, who dyed for our sinnes, and is risen againe for our iustification; If we be truely grafted vnto him, all our sin is his, and all his righteousnesse ours. And so though happily wee may bee full of Condoling woe, and shall be free from Condemning: though our spirituall enemies are stronger, and our greiuous sinnes are greater then wee; yet as God said to *Rebecca*, *the greater shall serue the lesser*. In Christ all things are ours, and all things quoth *Paul*, euen Sin it selfe quoth *Augustine*, euen the Deuill himselfe quoth *Luther*, worke together for our good, yea for the best, if we loue God in his Christ. Heale vs then O Lord and wee shall be healed: saue vs and we shall be saued: Deliuier vs from eternall woe that we may bee blessed with euerlasting happinesse in thy kingdome of glory: where wee shall euer be sure to be free from sorrow,

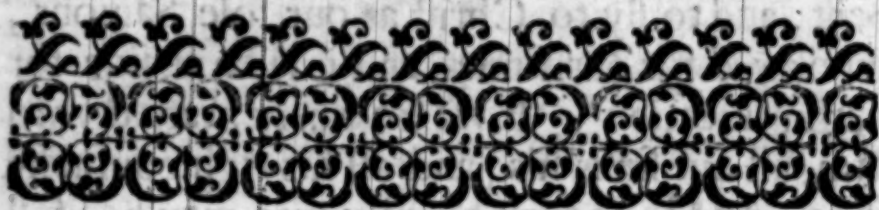
because free from sin; *Ceasing*

to draw iniquity with cordes

of vanity, and sin as it were

with cart-ropes.

(* * *)



ESAY 41. 14.

Feare not worme Iacob, &c.

Chrift is Alpha and Omega, *Reu. 1. 8.* As *Efay* fpeakes in this Chap. at the 4. verfe, *the firft and the laft* : and that vnto vs, as well as in himfelfe, being *yefterday and to day, and the fame for euer. Heb. 13. 8.* And therefore the Church allots a proper Scripture for euery Sunday throughout the whole yeare ; begins and ends her deuout feruice with *the comming of Chrift*. For the firft fentence declared in the Gofpell appointed for the firft Sunday, is, *behold thy King commeth vnto thee*. And the conclufion of the laft Gofpell on the laft Sunday, *this of a truth is the fame Prophet that fhould come into the world* : which occafioned ^a *Petrus Machado* to terme this order, *annulus Chriftianus*, as it were the *Chriftians round or ring*.

So the Church in obferuing this high and holy time, makes the birth of our Lord, and appurtenances of the fame, the firft and the laft object of

*a Titulus est
expositio E-
uangel in Ec-
clefia propofi-
torum ab orbe
in orbem, Mo-
guntia. An.
1608.*

of all her solemne deuotions, other holy dayes in deed come between the feasts of his *Natiuity*, *Circumcision*, and *Epiphany*, but all of them are called *Christmas*, dedicated onely to Christs honour, and the reason (as ^b some coniecture) why Saint *Stephen*, and Saint *Iohn*, and the blessed *Innocents* are mentioned aboue the rest of the Saints, is to shew that Christ came into the world to saue men of all sorts, of whatsoeuer degree; the *Chivalrie* represented by Saint *Stephen* a resolute Knight and warriour in the Lords battaile: The *Clergie* represented by S. *Iohn* stiled the *Diuine*: The *Commonaltie* or *Infantrie*, represented by the children *Herod* slew. Or intimating that Christ was borne for men of euery seueral age, for men of perfect strength, as Saint *Stephen*: For old men on their Crouches, as Saint *Iohn*, who liued after Christ was dead, as *Hierom* reports in his life, 68. yeeres, being (as ^c *Baronius* avoweth) at his dying houre 106. yeeres old: Lastly, for Infants in their Cradles, as the blessed *Innocents*. ^d Or it may bee these Saints are honourably remembered at Christmas rather then other, because Christ saith, *if any will follow me, let him forsake himselfe & take vp his Crosse*, Mat. 16. 24. *The seruant is not greater then his Master; if they haue persecuted me, they will persecute you also*, Ioh. 15. 20. Now ^e *Bernard* & other Doctours say there bee 3. kinds of suffering or martyrdome in Christs cause; The 1. In will & in act, as that of Saint *Stephen*, the 2. In will, but not in act, as that of Saint *Iohn*: the third in act but not in will, as that of the *Bethle-*

D

mitish

^b Ioh Raulin.
Ser. 2. de beatis
Innocentibus.

^c *Annal. rom.*
1. An. 99 fol.
749.

^d *Pet. de palud*
Ser. ad B. Inno-
centibus. idem
Ferm. ser. de
Ioh. Euang.

^e *Ser. de Inno-*
cent. idem lan-
senius vs alii
in Math. 2.



f Ludolphus de
vita Christi.
part. 1. cap. 13.

mitish Innocents. And so Christ, as it is sayd, *Cant.*
5. 10. *Is white, and ruddy, the chieft among ten
thousand: as one^f fearly, but I censure not how
featly, Candidus in Iohanne, rubicundus in Stephano,
electus ex millibus in Innocentibus.*

This Scripture then is chosen aptly for a
Christmas Sunday, promising that in type, which
wee now see performed in truth, namely that
Christ our Lord is the deliuerer of *Sion* out of
her Captiuitie, the *Comforter, abettor, strength, hel-
per*, in a word, the redeemer of his people, from
the hands of all their enemies, & from the bands
of all her finnes. In this verse (which is *Capitu-
lum Capitis*, as it were the Chapters abridgment)
two points are to be considered especially.

1. The weaknesse of the Church in respect of
her selfe, as being *a worme*, and as *a dead man*.

2. The strength of the Church in respect of
her Sauour, saying, feare not, I will *helpe thee*:
this I haue sayd, and this I will haue done, being
powerfull and able; because *the Lord*, pittifull
and willing, because *thy redeemer*, faithfull and
true, because *the holy one of Israel*.

g Psal. 35. 4.
h Psal. 114. 2.
i Exod. 19. 6.

l Calvin in loc.

The Lord calleth elsewhere *Jacob* his chosen,
Israel his possession,^h *Iuda* his Sanctuary, *Israel*
his dominion, anⁱ *holy Nation*, a Kingdome of
Priests, an *holy tree*, springing of an *holy root*,
a people peculiar to himselfe, enclosed as it were
from the Commons of the whole world. But
heere considering their present affection and mi-
serable condition vnder Captiuitie, hee takes a
^l better course with them in omitting these glo-
rious

rious titles, and comparing them vnto wormes and men that are dead: for this he shewes more,

That he greatly cares for them, although they seeme most abiect in the worlds eye. *Feare not I am with thee, be not affrayd: I am thy God, I will strengthen thee, and helpe thee, and sustaine thee, with the right hand of my iustice. Howsoeuer now thou beest nothing, yet I wil so succour thee, that all the men of thy strife shall be confounded, ashamed, perish, and come themselues to nothing. Behold I will make thee a roller, and a new threshing instrument hauing teeth, and so thou shalt thresh the mountaines, and grind them to powder, and make the hills as chaffe.*

A word spoken in his place, saith Salomon, *is like aples of gold, with pictures of siluer*: He therefore which is set apart for the gathering together of the Saints, and the worke of the ministrie, must (as *S^t. Paul* exhorts) *diuide the word of truth aright*. He must, as the *Baptist* in preparing way for his Lord, ^m exalt the vallyes and make the mountaines low. Men are made mountaines two wayes, either assuming too much vnto themselves out of their owne merit, or else presuming too much vpon Gods mercy: and on the contrarie men are vallyes, in contemplating their great faults, and little faith, humbled in their sin, and in their suffering for sin; And therefore the man of God ought to digg downe *Mountaines* by denouncing Iudgments, and to raise vallyes by pronouncing mercy. He must, as *Ambrose* sayd, bee like a Bee, applying the Iawes sting to the proud in heart, but the Gospels honie to the

m Luke. 3. 5.

n Deut. 19 4.

o Pastoral.
part. 2. cap. 10.p Luther in
Gal. 6. 2.q Nic. de Lyra
in loc.r Hyperius.
Calum.Michael. de
Palatio.s Gaspar San-
ctum in loc.

poore in Spirit.

It is written in the ⁿ Law, that if a man goeth vnto the wood with his neighbour to hew wood, and his hand strikes with the axe to cut downe the tree: If the head slip from the helme and hit his neighbour that he dye, the same shall flie to one of the Cities appoynted for refuge and liue; Such as handle the word indiscreetly without any distinction of times, or places, or persons, or circumstances of sin: makes the head of the axe (saith ^o Gregorie the great) to fly from the helme, and so they kill vnaduisedly their bretheren. And these ^p ghostly Fathers vse Christians, as the Iewes did Christ hanging on the Crosse, when his thirstie soule called for some comfortable potion, they gaue him gall and vineger to drinke. The word of God must dwell in vs plentifully, but in all wisdome, *Col. 3. 16*. We must heare it in all wisdome, read it in all wisdome, meditate on it in all wisdome, speake of it in all wisdome, especially preach of it in all wisdome, not only in some but in all wisdom. For all is litle enough, considering the Lord will not hold him guiltlesse that taketh his name in vaine.

By *Iacob* (yee which are verſt in the Bible know well) is ment the ^a seed of *Iacob*, all Gods people descended from his loynes, heere called a *worme*: And as *Tremellius* and our old English translations, a *litle worme*, in respect of their ^r abiect estate first in Egypt, and afterward in Babylon, a silly worme. *In quo* (saith ^s one) *nihil est quod quis aut amet aut metuat*. So the next clause doth

doth expound this in the iudgment of *Caluine*,
ye dead men of Israel, in such a wretched and base
 flauerie, that ye resemble men which are dead: e-
 uen past all hope to be restored and raised againe
 to your former glory. Gods people were not
 dead indeed, but as it were dead to many purpo-
 ses vnder their Captiuitie: They did not lead
vitam uitalem, a liuely life, being as *Socrates* and
Plato sayd of marriners, neither among the dead
 nor yet among the liuing; And (as *Saint Paul* of
 a Widdow spending her dayes in pleasure) *dead*
while they liue. For so the Scripture speaking Hy-
 perbolically calls those dead who liue in extreame
 perils, and deepe dangers: as *Psalm. 116. 3. The*
snarcs of death compassed me round about, and the
paines of hell gat hold vpon me: and *Psalm. 86. 13.*
Thou Lord hast deliuered my Soule, that is, my
 person and life, *from the nethermost hell*, even the
 pit of the dead, or the graue. So the Prophet
Ezechiel entreating of this argument in his 37.
 Chapter compares the men of Israel vnder bond-
 age, to drie bones in the mids of a field. *These*
bones are of the house of Israel, behold they say, our bones
are dried, and our hope is gone, and wee are cut off as
branches from the tree. Therefore Prophecie vnto
them, and say: Thus saith the Lord God, behold my
people, I will open your graues, and cause you to come
up out of your Sepulchres and bring you into the Land
of israel againe. As there is a spirituall resurrecti-
 on from sin, and an eternall resurrection at the
 last day from the graue: So likewise a temporall
 resurrection from affliction in this world. So

in loc.

in Axioco.

x *Sanctum in*
loc.

the Lawyers terme those ciuilly dead, which are banished out of their Country. There is between *Exilium* and *Exitium* so little difference, that it sounds well enouge in a *Latine* eare, to call such as are condemned to perpetuall Exile, * *Capite damnatos*, men appoynted to dye.

Other, instead of *dead men*, of Israel, read *few men* of Israel, as our new Bibles in the margine, so the Septuagints and their translator, *Israel parvulus*, little Israel, and *Procopius* in his commentarie, *Perpaucus Israel*, as being in this aduersitie, litle for number, and lesse in account, *despised Israel* as the translation, *Hen. 8.*

y Hieron Hay-
mo..
Hugo Cardinal
Dionys. Car-
thus.
Glossa Ordina-
ria.
Caluin. Pelli-
can.

z *Borrhains in*
loc.

Thus I haue deliuered vnto you the plaine story, but for as much as all the faithfull are the *Sonnes of Abraham*, and true *Iacobins*, as *Augustine* sayd, more Israel then Israel it selfe, the y most and best expositors, as well ancient as moderne, extend this not onely to the sonnes of *Iacob* according to the flesh, but also to the seed of *Iacob* according to the spirit, that is, to the Church of Christ afflicted and persecuted vnder Antichrist in ^z in spirituall Babylon:

And so these times haue made a large Commentarie vpon this text: For *Iacob* is a *worme* troden vnder foot in *Italie*, troden vnder foot in *Spaine*, troden vnder foot in *France*, troden vnder foot in *Austria*, troden vnder foot in *Poland*, troden vnder foot in *Germanie*, Persecuted by the red Dragons might and malice throughout the Wildernesse of the whole world, and the friends of *Iacob* are but louing wormes, a *few men*, and they

they by the designes of Antichrist, & his bloody ministers the Iesuits, *appoynted to dye, for Christs sake killed all the day long.*

This Scripture then is a parallell vnto that, *Cant. 2. 2. Like a Lillie among the thornes, so is my lone among the Daughters :* and to that *Ecclesiastes. 9. 14. There was a little City and few men in it, & a great King came against, and compassed it about, and built forts against it.* And to that of our blessed Sauour in the Gospell, affirming that his Church is a *little flocke in the mids of Wolues.*

Now that which is sayd in generall of Christs whole body mysticall, is verified in particular of euery member, as euery shiuer of a bone is bone: So euery sonne of *Iacob*, euery true beleeuer baptized into Christ is a *worme*, and as a man that is *dead*. A *worme* not in respect of his humane condition onely, *Iohn. 23. 6. Man is a worme, euen the Sonne of man but a worme,* ^a saying to corruption *thou art my Father, and to the worme thou art my Mother and my Sister.* But in respect of his Christian estate much more being vilified and accounted in the worlds esteeme, ^b *a worme and no man, a scorne of men, and outcast of the people : yea the filth of the world, and off-scouring of all things,* *1. Cor. 4. 13.* His soule quoth *Dauid* is filled with the contemptuous reproofe of the rich. To good Men and Angels an obiect of pittie : To bad Men and Angels an obiect of enuie : To both a gazing stocke. *Bernard. Ser. 21. Inter paruos sermones.* And with the despightfullnesse of the proud, a gazing stocke to Men and Angels, *infelici-*

^a *Iob. 17. 14.*

^b *Psalm. 11. 6.*

licitatis tabula, Calamitatis fabula, the Map of miserie, the table talke, yea *tabret*, as *Iob* speakes vnto the wicked. Yee beleeue this, I know, because ye daily see this; not in the tents of Kedar onely, but in the high streets of Hierusalem also: the greater doubt is how the Christian is sayd here to bee *Dead*.

For the better vnderstanding whereof, obserue that spirituall death in *Iacob*, is threefold; to witt.

Sinne;	{ For how shall we that are dead to sin, liue therein, <i>Rom. 6.2.</i>
The Law;	{ Through the Law, I am dead to the law, <i>Gal. 2.19.</i> That is, saith Luther, against that accusing & condemning Law, I haue an other law which is Grace, & Libertie: which accuseth the accusing, and condemneth the condemning Law.
A Death, of	The world;
	{ <i>Actiue</i> ; Whereby the world is dead vnto <i>Iacob</i> , renoūcing the pompes thereof, and accounting all things losse to winne Christ.
	{ <i>Passiue</i> ; Whereby <i>Iacob</i> is dead to the world, which hateth and persecuteth him for Christs sake.

The

The summe of all is, that a Christian is dead to sin, and aliue to God. Dead to sin, (as Iudicious *Melancthon*) in respect of sinnes imputation and efficacie. In respect of imputation, for albeit some reliques of old Adam remaine in the new man, yet as the Scripture speakes, all his ^c offences are couered, ^d there is no condemnatiō vnto them which are in Christ. God sees none iniquity in *Jacob*, no transgression in *Israel*, *Num.* 23.21. As for sinnes efficacie, whereas the motions of sin in an vnregenerate man, haue force to bring forth fruit vnto death, *Rom.* 7. 5. He that is borne of God sinneth not, 1 *Iohn.* 3.9. As being a patient, rather then an agent in sin, saith *Bernard*, or as ^e *Primasius*, he doth not liue to sin, but to Christ who dyed for his sin. Thus I liue quoth *Paul*, *Gal.* 2.20. Yet not I now, but Christ liueth in mee; Christ himselfe is the life which I now liue: In this regard he and I are both one quoth *Luther* vpō that place; this seemes a very strang manner of speaking, I liue, I liue not: I am dead, I am not dead: I am a sinner, I am not a sinner: I liue not now as *Paul*, but *Paul* is dead; who is it then that doth liue? the Christian; our corrupt estate subiect to sin, and concupiscence, is called the old man: But our person reformed in and by Christ is the new man: *Augustine* pithily, *Christianus est quodammodo duplex*, euery single Christiā susteyneth a double person, as *Hector Pintus* vpon our text, *duplex est in me ego*, one I that liues according to the flesh, and another I that liues according to the spirit. As the penitent wanton in *S.*

^c *Psal.* 85.2.

^d *Rom.* 8.1.

^e in *Rom.* 6.

Ambrose, (who courted by his old loue, *Cur non respicis, ego sum?*) answered, *sed ego non sum ego*: Though you be still the same woman, I am become another man: I liue indeed in the flesh, but not through the flesh, or according to the flesh, for I am Crucified vnto the world, and the world is Crucified vnto mee; The truth, is *I liue by faith in the Sonne of God*, I am grafted into Christ, and the graft doth liue not of it selfe by the sap of the stocke. Wee are twigges, and Christ is the tree, without him wee can doe nothing, *Iohn. 15. 5.* But in him, and through him all things, *Philip. 4. 13.*

Thus a Christian is dead to sinne, dead to the law, dead to the world actiuelly: the which exposition is entertained of many learned interpreters: but that *Jacob* is passiuely dead vnto the world, as being hated & persecuted of the world, (as the blessed Apostle speaks of himselfe) for *Christs glory dying daily*, is the fitter, and as I think the fuller glosse, comming neerer home to the point, and to the pith of the matter, intended heere by the spirit. And so, by this place you may learne the meaning of another hard phrase, *1. Cor. 15. 27. Baptized for dead*, that is, afflicted and reputed as dead. I know there bee diuerse readings and interpretations of that text, but vpon an exact inquirie yee shall vnderstand this to be most agreeable to the words, & to the scope of *Saint Pauls* argument. To the words because Baptisme is vsed elsewhere for affliction, as *Luk. 12. 50. I must be Baptized with a Baptisme, and how*

f *Caluin. infl-*
tuat lib. 4. c. 15.
sect. 5.
Idem Caietan
et Melanct. in
Rom. 6. 5.

how am I grieved till it bee ended, and Math. 20. 22 Mark. 10. 38. Ye know not what ye aske (quoth our blessed Sauour) to his ambitious Disciples harkening after earthly preferment in his Kingdome. *Yee must first drinke of the Cup, that I must drinke of: and be baptized with the Baptisme, that I am baptized with;* that is, in the iudgment of *Theophilact, Euthymius, Ardens*, and many more learned Diuines; Ye must of necessity beare the Crosse, before ye can weare the Crowne: ye must enter into my Kingdome through many tribulations.

As for the scope Saint Paul in the words immediately following, shewes that by baptized hee meant afflicted, *why are we Christians in Iopardie every houre? If I haue fought with Beasts at Ephesus after the manner of men, what aduantage it me, if the Dead rise not againe.* Wherefore should Iacob and Israel indure so many losses and crosses, fightings without, and terrours within, troden vnder foote like *wormes*, and reputed as dead men in this world, were there not another world where they shall haue fulnesse of Ioyes, and pleasures at Gods right hand for euermore?

So haue yee the first part of our Text explained, concerning the weaknesse of the Church in respect of her selfe: the second is the consideration of her strength in respect of her Sauour: Who saith, *fear not, I will helpe thee.* The which is repeated often in this one Chapter, and that within the compasse of a few lines, not onely to shew the dulnesse of our fraile flesh, needing in aduersitie, promise vpon promise, so well as in

prosperity, precept vpon precept: But to set forth also the fulnesse of Gods infinite rich mercy, towards vs vile *Wormes*. It is reported, *Apo. 7.2.* That foure bad Angels had power to hurt the Earth and the Sea, when wee heare of their number, *Foure*, wee may feare; and when wee heare of their nature, *bad Angells*, wee may feare more. When we doe read of a *datum est*, power and authority giuen vnto them of God to hurt, wee may feare most of all: But when wee finde their power limited that they must not *hurt Gods seruants*, wee need not feare at all.

I saith the Lord, whose power is *I am*, and stile, *I will*. Alas, man of himselfe is not able to doe any thing, hee liues and moues, and hath all his being in me: my grace sustaineth him, by which hee is whatsoeuer is his: He speakes optatiuely *would to God, I will if God will*; But I the Lord Indicatiuely, Imperatiuely, & *I will, bee thou cleane, I will ease you, I will strengthen thee, I will helpe thee*. I the Lord who make the ^h *mountaines to skip like Rams, & the litle hills like young sheepe: I who measure the Waters with my little finger, and the Earth with three of my fingers, and the Heauens with my spanne, Esay. 40. 12.* Before whom all the Nations of the world are but as a *drop of the morning dew that falleth vpon the ground, Wis. 11. 19.* I that am ^k all in all, ^l vpholding all things by my power. I the Lord against whom there is no wisedome, neither vnderstanding, nor counsell, *Pro. 21. 30.* No *Wisedome* of men, or *Vnderstanding* of deuills, or counsell of Angells is able to preuaile. No

Wise-

g Math. 8 3.

h Psal. 114. 4.

i So Aquila
translat apud
Hieron-

k 1 Cor. 15 28

l Heb. 1 3.

Wisedome in Heauenly things, or *understanding* in Earthly things, or counsell in any thing against me. Neither is my will inferiour to my power, for I am *thy Redeemer*. I was borne for thee, I was circumcised for thee, I fulfilled all righteousness for thee; I dyed for thee, I rose againe for thee, what could I haue done more for thee, which I haue not done? I haue so loued thee that I gaue my selfe for thee, to bee both an offering, and a sacrifice of a sweet smelling saour vnto God for thee. I am ^m heire of all things, and I am thine ⁿ a childe borne vnto thee, a Son-giuer vnto thee. Feare not *Iacob* I am with thee, and with mee thou shalt haue all things also.

^m Heb. 1. 2.

ⁿ Esay. 9. 6.

Doubt not of my promise, seeing I am *the holy one of Israel*. It is true that God is holy *formaliter* and *effectiue*, ° holy in himselfe, and making other holy: see my Booke, *Fol. 782*.

o *Borhaim*
in loc.

But I Subscribe to their conceite: who by *Sanctus*, vnderstand *verax et firmus in promissis*, I am holy, that is, firme and faithfull in my promise: I am not as man that I should lye, neither as the Sonne of man that I should repent. Harke O *Israel* I haue made a couenant with thee, that I will bee thy God, and thou my people. I will not alter the thing that is gone out of my mouth, I will not shrink from it, I can not deny my selfe, I keepe my promise for euer.

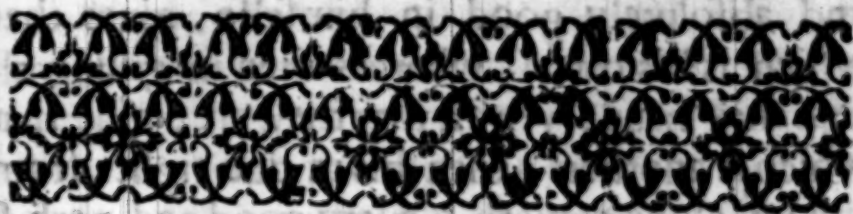
I begā this feast as you may remēber here with a Christmas carroll: and I purpose to conclude with a Christmas close. *If God bee with vs, who can bee against vs*: The world will bee against

p St Bern.

vs, and the flesh against vs, and the Deuill against vs. *P* The world cryes, *Ego deficiam*; the flesh, *Ego inficiam*; the deuill, *Ego interficiam*. But it makes no matter so long as thy Redeemer cryeth, *Ego reficiam*. I am the beginning and the ending, which is, and which was, and which is to come. Was in thy Creation: Is in thy preservation: and will bee in thy glorification. I who am alway the same in my povver, pleasure, promise, will bee with thee till the Worlds end: and then thou shalt be with me world without end: *Feare not worne Iacob*. I can do this because the Lord, I will do this because thy Redeemer, I shall do this because the holy one of Israel.

(* *)

Esay.



ESAY 58. 7.

Frangere esurienti panem tuum.

Break thy bread to the Hungrie.



It was our blessed Sauours apophthegme, recorded by Saint Luke, *Acts. 20. 35. Beatius est dare quam accipere* : More blessed is it to giue, then to receiue : more blessed in respect of the life present, because giuing bindeth others vnto vs, whereas receiuing bindeth vs vnto others ; and more blessed in respect of the life to come. Because *hee that giueth vnto the Poore lendeth vnto the Lord, and hee will in due time recompence him, Pro. 19. 17.* and that ^a an hundred fold more, the which is termed by *Saint Augustine* the best and greatest vsurie.

Or more Blessed, in making vs like to the most blessed, who ^b giueth vnto all men abundantly, being indeed (as ^c one said) *solus liberalis*, onely liberall, and the reason hereof is very plaine, because

^a Math. 19. 29.

^b Iam. 1. 5.

^c Laurent, Pisanus.

Euang. Paradox.

d Mat. 19. 17.

e Iam. 1. 17.

f Lorin in
Act. 20. 35.g Gorrin in
fundamento
auro ser. 1. de
Epist. feria 6.
post Cineres.

cause God which is ^d onely good of himselfe, and absolutely good in himselfe, giues that which is his owne; whereas men in giuing all that they haue, yea all that they are, giue that which is anothers, euen his in due right, from whom alone cometh ^e euery good and perfect gift. Or in one word *more blessed* because ^f to do good, is better a great deale then to suffer good; Now therefore that wee may bee blessed in doing happily: so blessed a worke (which is neuer vnseasonable, the poore being with vs alway) These foure words in our text recommend 3 foure rules especially, concerning the giuing of Almes.

First, *Quo modo dandum?* the manner how we may deale them: and that is noted in the word, *Frange, breake thy Bread.*

Secondly, *Cui dandum?* the party to whom our dole should bee giuen, and that is expressed in the word, *Esurienti*, to the Hungrie.

Thirdly, *Quid dandum?* what is to be giuen, and that is deliuered in the word, *Panem*, deale Bread.

Fourthly, *De quo dandum?* vpon whose cost, and that is ioyned in the word, *Tuum*, thy Bread.

There bee two parts of equitie, the first is, that wee wrong no man, and the second is, that wee doe good vnto all men: especially vnto such as are in want, and aduersitie. The first is taught in the verse going afore: *Is not this the feasting that I haue chosen, to loose the bandes of wickednesse, to take off the heauie burthens, and to let the oppressed goe free, and that ye breake every yoke?* The second

is inioyned in our text now, read, *deale thy bread to the Hungrie*: And ^h these two must alway goe together, for it is not enough to refraine from oppression and violence, vnlesse therewith wee shew bowels of compassion, and workes of mercy towards our poore brethren in distresse. ⁱ Pure religion and vndefiled before God, is to visit the Fatherlesse and Widdowes: and *that thou bring the poore which are cast out, vnto thine house: when thou seest the naked that thou couer him, and hide not thy selfe from thine owne flesh.*

The ^{*} word *breake*, shewes the manner how bread ought to bee dealt, the whole loafe may not bee lauishly spent vpon others, or wretchedly houred vp only for thy selfe, but it ought to bee broken and imparied: First, to thy selfe, and then vnto others. ^k It is Christs iniunction indeed that we should giue *omni petenti* to all that aske, but as *Augustine* glosseth it acutely, *non omnia petenti*, not all they will aske. Wee may not giue so much at one time, that we leaue nothing for another time: this vndiscreet liberalitie, doth ouerthrow liberalitie, *liberalitas liberalitate perit*. As ^l *Hierom* told *Paulinus*, they that precipitate themselves to pleasure their poore neighbours, are like powder in festiuall dayes, which to reioyce others spendeth it selfe. And therefore Solomon aduiseh vs to giue frugally, so well as frankly, *Pro. 3. 15.* *Drinke waters out of thine owne Cestern, and running waters out of thine owne Well.* And then that others may drinke of thy Cup, and taste of thy bounty, *let thy foun-*

h Calvin in loc.

i Iam 1. 27.

*Hugo Caro-
dim. in loc.*

k Math 5 42.

*l Epist. ad
Paulinum de
infirmis.
Monach.*

taines flow forth, and riuers of waters in the street, but let them be thine, euen thine onely, and not the strangers with thee. Let the Cocke run abroad, but keepe thy Cesterne to thy selfe, let the waters flow forth in the street, but let the Well-spring bee thine still, and not the strangers with thee. The morall of *Acteons* fable deuoured by his Doggs, is nothing else but that open handed Gentle men are many times vndone by fauning parasites, who, like Pondes, are full in Winter, but in Summer when neede is of them are drie: or like to Swallowes creeping vnder the roofes of our houses in the spring, but when once cold weather is come, they bee gone, flown away, leauing (as you know) nothing behind them but dung, foale speeches: And therefore bee not so cruell vnto thy selfe as to giue *thine Honour* (quoth Solomon) vnto others, *Pro. 5.9.* Where *Melancthon* and ^m other Diuines obserue, that riches are called *Honour*, because they giue reputation and Honour in this world. Wherevpon as I coniecture in our common law, some Lordshippes are termed *Honours*. And great persons in vnthrifty courses are said to loose so much of their Honour, as they sell of their Lands: Riches among worldlings are so honourable, ⁿ that it is exceeding hard to distinguish fortune and vertue. ^aThe most impious (if prosperous) haue euer beene applauded, and the most vertuous (if vnprosperous) haue euer beene despised: Or riches are called *Honour*, because being well imployed they keepe men in honest and Honourable

m. Levin, in
AB. 13 50.
et 20. 10.

n Sr. Wale.
Rawleigh.

ble courses; whereas a man in extreame beggerie must doe, not as hee should, or as he would, but as hee may, *pauperes inimica bonis est moribus, omne labitur in vitium.* As it is in the prouerbe, *necessitas habet no law*, pouertie parteth all good fellowship: An Ingenious man doth often that in his neede, which is contrarie to his owne position, and disposition.

° *Si miseram fortuna Sinonem
Finxit, vanum etiam mendacemque improba
finget.*

° Virgil.
Ænead. 2.

Bee prouident then in thy diuident, so breake thy bread, that thou breake not the staffe of thy store, whereby the largesse, which is vnto other a dole, may turne to thy selfe a dolour. P The Lord loueth a cheerfull giuer, and therefore that thou mayst euer giue, giue frugally, starue not thy selfe to feede others, though hungrie: let not the left hand of thy miserie, know what the right hand of thy pittie doth. If thou haue plenty, giue much, if thou haue but a little bee not afraid (sayd old^r Tobie) to giue of that little. *Benivolentia liberalitate potior, quia ditior hac moribus, quam illa muneribus.* Ambros: offic: lib. 1. c. 23.

p 1 Cor. 9. 7.

7 Tobit. 4. 8.

Secondly, the word *breake*, teacheth vs not to giue the whole losse of our almes vnto some one, but that wee should impart it to diuerse. So Munster and Tremelius here translate, *ut partiaris esurienti panem*, and other *ut impertias*, and our old translation, *Ezech. 18. 7. Part thy bread to the*
F 2 *hungrie*

r Castalia.

f Psal. 112. 9

e Rom. 12. 13.

w Rom. 10. 12.

x 1 Cor 4. 2.

y 3 Ioh. 5.

a Offic. lib. 1.
cap. 30.

Hungrie. So the Scriptures teach and the Fathers, the Psalmographer saith of the godly man, *disperfit, dedit pauperibus.* Hee dispersed abroad giuing rather a little to many, then much vnto few: so Saint *Paul* aduise the Romans to distribute to the necessitie of the Saints. Almighty God is termed, *Luke. 16. 1. A rich man,* as being infinitely rich in goodnes and mercy towards all, and euery man is there called his *Steward*: as hauing much of Gods rich treasure committed to his charge, which hee may not expend as hee will in idle prodigallity, but as his Lord will in workes of piety and pittie. Now then (as Saint *Paul* telleth vs) it is required of a *Steward* that hee bee found faithfull; Hee must therefore deale his Lords bread, like *Caius*, faithfully, not onely to some few whom hee most affects; but hee must in due season, and in due proportion also, feede the whole family. To *breake Bread* is to giue euery one his due portion of meate, and potion of drinke.

Christ and his Apostles haue taught this Lesson also by their practise. Christ in the 8. of Saint *Marke* feeding a great many with a few loaves, after he had giuen thanks *brake the bread,* and so all did eate and were sufficed: and it is reported of the blessed Apostles, *Acts. 2. 45.* That they parted the Churches stocke: *to all men as euery one had neede.*

a Saint *Ambrose* to the same purpose pithily, *non sunt profundenda opes, sed dispensanda,* to breake bread lauishly without discretion and order, is not

not (as Bernard sayd in another case) *dispensatio* but *dissipatio*. The Stewards of God ought to haue great care, saith ^b Gregorie the great, how they distribute to the necessities of the Saints. *Vt ne quaedam quibus nulla, ne nulla quibus quaedam, ne multa quibus pauca, ne pauca praebeant quibus impendere multa debuerunt.*

^b Pastor part.
3. see Thom. 1. 2. 1.
qua. 32. Art. 10.

For it is Lawfull and expedient too, sometime to conferre much vpon one person, or vpon one worke, as to preferre a poore Mayden in marriage, to redeeme a Captiue, to repayre high wayes, or to build a Synagogue. Wherein euery good Christian is a learned schoole-man and a speaking Law to himselfe; In his priuate distributions hee may deale his bread when hee will, and where he will, as his owne Charity, directed by Gods holy word, moueth him. But in our publique contributions euery man is to be sessed by his neighbours: and in such a case not to bee ruled by the best and most is a breach vndoubtedly both of Law and Loue. How Christ hath a long time beene taught among you brethren, I well vnderstand, but how you haue learned him, I know not, I hope the best, onely this I wish, that some whom it concerneth as an act of Iustice, or other to whom it appertayneth as a matter of mercy, would (as occasion is offered) ouersee those which are appoynted ouerseers for the poore: Whereby the common loafe may bee so parted, that our eares may not heare the lamentation of ^c Jeremy, the young Children aske bread, but no man breaketh it vnto them.

^c Lam. 4. 4.

d Gal. 6. 10.

e cap. 12.

f Lomb. Aqu.
in Gal. 6.g Hist. lib. 3.
cap. 10.

h In sapient. 1.

The second point to be discussed is, *Cui dan-
dum*, and that is here sayd indefinitely *to the Hun-
grie*; Whether hee bee good or bad, of whatso-
euer Condition or Countrey, Nation or Fashion.
It is an^d apostolicall precept, that we should doe
*good vnto all, especially to those which are of the Houf-
hold of faith*. Humanity bindeth vs to performe
the one, Christianity to the other. * Ecclesiasti-
cus in saying, *giue not to the vngodly*, seemes to
confront our text; But his meaning is plaine,
† that wee should not helpe him as wicked but
as a man. His naughtinesse ought to bee decli-
ned, but his nature cherished, his proper iniqui-
ty to bee persecuted, but his common conditi-
on to bee pittied, as being our owne flesh, saith
our Prophet in the latter end of this verse, Cre-
ated according to Gods owne Image, and hap-
pily (for any thing wee know) heereafter to bee
sanctified, and in fine to bee saued.

In the battaile fought against *Cinna* at *Ianicu-
lum*, one of *Pompeys* souldiers slew his owne
brother, and when hee saw what hee had done,
instantly slew himselfe. Wherevpon & *Tacitus*
observed that our ancestours exceeded vs, not
onely in glory of their vertue, but in griefe also
for their faults: ^h *Holcott* makes mention of a
certaine sauage beast that hath a face like a
man, and yet in his hunger hee kills men, and
feedes on their flesh, but afterward going into
the water to drinke, and there beholding his
own face, & so remembering that he had killed
one like himselfe, presently forbears his meate,
and

and for very sorrow pineth, vntill hee perisheth. All men are our brethren as being lineally descended from our great Grandfather Adam; He therefore that denyeth any man his helping hand in extremitie, murthereth a brother: according to that of Saint *Ambrose*, *si non paruisti, occidisti*; in such a case not to fill him, is to kill him. Solomon in the 11. of Ecclesiastes, compareth a wight in distresse, to the water, *cast thy bread, saith hee, vpon the waters*: And why so? because as in the water brookes, so in the watrie lookes of a poore Lazare thou mayst cleerely see thine own fashion and face. Turne not away thine eye from beholding his countenance, though hee seeme neuer so despicable: but consider, and that seriously, this vnhappy wretch is a man as well as I, and if our good God blesse mee not, I may become such a man as hee: Blind as hee: Naked as hee: Forsaken of friends as hee: Lamed in limbes as hee: Maymed in minde as hee. Whatsoever then I would that men should doe vnto mee, let me, while I haue time, doe to them. I would that all men in such an agonie should doe good vnto me, why then I am bound to doe good vnto all men.

Mat. 7. 12.

Now for our direction in breaking bread to men of all sorts, two things are to be considered especially.

Their { *Worth*;
 { *Want*;

All

4 Mark. 3. 35.

1 Lomb sent 3.
dist. 29.

m Iob. 29. 16.

n Epist. ad
Demetriad.

All men are to bee releined in aduersity, yet more specially the Household of Faith : and among the faithfull also the better man is to haue the better maundie; for other things being alike, the neerer vnto Christ, ought euer to bee deerer vnto vs. He that beleeueth in him is our ^k Brother and Sister and Mother : The soule of euery man is next to himselfe, or rather (as diuine Plato sayd) his own flesh ; They therefore which are allyed in good vnto the soule : are more neere then they which are allyed in blood onely to the body. ¹ *Sanctior est copula cordium quam corporum*, the coniunction of the spirit, is more high and holy, then any coniunction of the flesh. If the soule be the better gentleman, then alliance by the soule must of necessitie bee most honourable, but when our kinsman is a good man allyed each way, both in respect of his generation and regeneration, vndoubtedly two bonds are more strong then one. Such a man ought to haue the prime place, both in our loues and loaues, *John* in his 3 Epistle, commending highly *Caius* his hospitality, saith, hee did faithfully to the brethren and strangers, hee did entertaine both the one, and other. But first, *the Brethren*, and then afterward *Strangers* : as *Aretius* expoundes that text, or as *Lorinus* especially, strangers if *Brethren*. As for the want of our brethren, *Esay* saith heere, *deale thy bread to the Hungrie* : So ^m *Iob*, *I was a father to the poore*, when thou makest a feast, *inuite the poore*, saith our Sauour, *Luke. 14. 13.* *Laudent te*, quoth ⁿ *Hierom*, *Esurientium*

rientium viscera, non ructantium opulenta conuiuia,
the feeding of the hungrie Lazare, commēds thee
more, then the feasting of the belching Epicure.
It is lawful, I know, to feast our rich acquaintance,
for ° Christ himselfe did grace, with his owne
presence, neighbourly meetings, and friendly
feasts, as opportunity serued. The Phenix of
Germanie (reuerend *Melancthon* I meane) was ex-
ceeding courteous in this kind, being often inui-
ted, and often inuiting. Loue-feasts, in the iudg-
ment of all Orthodoxe diuines, are commenda-
ble, when moderation is one dish at the Table:
But let vs take heed lest happily wee waste so
much vpon the pampering of great ones, as that
wee neglect some of Christs little ones, lying &
crying at our gates for hunger; It is a kind of
sacriledge, quoth *p Hierom, rem pauperum dare non*
pauperibus, to bestow that portion of bread vpon
the haucie, which is properly due to the hungrie.
Woe to them saith *q Amos*, *that eate the Lambes*
of the flocke, and the Calues of the stall, and drinke
wine in boules, but are not sorrie for the affliction of
Ioseph.

And as in breaking of our bread, wee should
consider the want of the hungrie; so likewise
the true causes of their want, for that which our
blessed Sauour sayd of the Eunuch, *Math. 19. 12.*
may bee well applyed vnto the poore. Some bee
borne so, some made so by others, and some haue made
themselues so: Some borne poore, namely beg-
gers children, & vnegarded fatherlesse orphants,
especially such as are Creeplees or blind. Some
G made

° Iohn. 2. 2.
Luke. 14. 1.
Math. 9. 10.

p *Epist. ad*
Pammachium.

q *Amos 6. 6.*

made poore by others, and that either by the cruell oppression of men, as they whose Landes and estates haue been deuoured by byting vsurie, tedious sutes in Law, cunning and crafty bargaines: Or by the iust hand of God, as the wounded souldier in the quarell of his Country, the banckrout Merchant in suffering shipwracke, the decayed husbandman by fire consuming his goods, by murreyne consuming his cattle, by Catterpillers and mildewes consuming his fruits, by grieuous plagues & sicknesse vexing himselfe and the rest of his Family: some be made poore by themselves, as the riotous spend-all, and idle get-nothing.

Now they which are made poore by some great disaſter, are to bee relieued before those which haue made themselves poore by their own disorder. The very Barbarians vsed no little kindnes to *Paul* and his company, who suffered shipwracke, *Acts. 28.* *Seneca* though hee neuer learned Christ as wee, yet hee could not but exceedingly deplore the lamentable destruction of *Lions* in *France*, consumed in one night sticke & stone, by fire. *Vna tantum nox interfuit inter ciuitatem maximam et nullam:* At night that Citty was none, which in the morning was *non-such*; *Quis talia fando temperet à lachrymis?* what man is so banckrout of good nature, senslesse of miserie, but is readie to doe good to thole of Gods house, which haue suffered insupportable losses, by wind, and water, and fire, whose very *Mer-cies* (as *Solomon* sayd of the wicked) are *Cruelties*.

As

r *Ambros* offic
lib. 1. cap 30.

f *Epist.* 92.

f *Pro.* 12. 10.

As the Schoolemen say that there is *ignorantia vincibilis*, and *inuincibilis*: an ignorance which a man is able to conquer, and an ignorance which hee cannot ouercome; So there be 2. kindes of pouertie, a vincible pouertie which a good man ouercomes by his industrie; and an inuincible pouertie, that no man is able to resist, or repayre: for (as the ^x Scripture speaketh) *it commeth vpon him as one that trauaileth, and as an armed man*; So suddenly, so strongly, that no labour, or dolour, is able to withstand it; As for example, the diligent Merchant runneth his Ship into the furthest end of the world, to get goods and gold.

u Lomb. sent. 2.
dist. 22.

x Pro. 6. 11.

y Horat. lib. 1.
Epist. 1.

y *Impiger extremos currit mercator ad Indos.*

Per mare pauperiem fugiens, per saxa, per ignes.

So the painefull artificer, to prouide for his family, riseth vp early, and goes to bed lately, eating the bread of carefulnesse, as the Prophet speakes, *Psal. 127. 3.* So the toyling labourer, to sustaine his poore charge, worketh vntill hee bee ready to sleepe for very wearinesse, and then in his sleepe, hee dreames of his worke. Yer often times it comes to passe, that these diligent, honest actiue men, are not able sufficiently to relieue their household, without helpe from others. And therefore let vs in breaking our bread, remember Solomons aduise: *Cast thy bread vpon the waters; super aquas transeuntes*; as it is in the vulgar latine, not vpon *standing waters*, vpon such as either stand in the Market, or sit in the Tauerne all the day idle: But vpon the *stirring waters*, vp-

e Luke 15. 16.

a 2 Thes 3. 10

b Pro 6. 8.

on industrious labourers in a lawfull occupation, or office. Let the prodigall a little while ^a feed on huskes among swine; by the rules of the Gospell, and Lawes of our Land, ^a he that wil not labour ought not to eate, he that will not ^b learne of the Pismire to prepare his meate in Summer, and to prepare his food in haruest, hee that is a *Ludouicus nihil agens*, a Lewis Doe nothing, should haue nothing of our liberalitie, but in extreame necessitie; to conclude, the loyterer is to bee punished, but the labourer to bee cherished. If thou bee neighbour to such an one, breake thy bread to his hungrie Soule: call him to thine house, couer him, and comfort him.

There bee foure strings of Gods whip mentioned, *Ezechiel. 14. 21. the Sword, Famine, Noysome beasts, and Pestilence.* Now the most greiuous of the all is *Famine*: For what noysome beasts, & the Sword, and the Pestilence kill in a moment, there bee many lingring deathes in hunger. *Famine*, saith ^c *Basile*, is a disease that doth soone torture, yet slowly consume, destroying by little and little.

c Ser 3. contr
diuises anares.

Well then if the greater miserie, be the better obiect of mercy, *deale thy bread to the hungrie.* So God which is the father of mercy, ^d satisfied the thirsty soules of *Israel* in the Wildernesse, and filled their hungrie soules with abundance. So Christ (which is our way for example, so well as trueth in doctrine) *filled the hungrie with good things, Luke. 1. 53.* This was Solomons precept, *Pro. 25. 21. If thine enemy bee hungrie giue him bread*

bread, and it was *Tobits* practise, I gaue my bread to those that were Hungrie, *Tobit. 1. 16.* And in the last day, the first good deed of the godly remembered by Christ and rewarded, is: *I was hungrie, and ye gaue me meat.* And the first ill objected vnto the damned: *I was hungrie, and yee gaue mee no meat, I thirsted and yee gaue mee no drinke.*

The third point to bee further examined is, *quid dandum?* and that is *Bread*: now there bee three sorts of bread mentioned in holy Bible *Sacramentall*, *1 Cor. 11. 28.* Let a man examine himselfe, and so let him eate of this bread; *Doctrina ll, Iohn. 6.* Labour not, faith our Sauiour, for the loaves, and for the meat which perisheth, but for the meate and bread, that endure to life euerlasting; *Corporall, Math. 4. 4.* Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. The bread here principally spoken of, is neither mentall, nor sacramentall; but corporall, and this kind in a strict acception is the loafe made of wheat, or the like graine, *Gen. 14. 18.* *Melchisedech King of Salem, brought forth bread and wine*: but in a more generall and large signification it is vsed in holy Scripture, *pro omni Comestibili*, for all kind of food, as *Gen. 3. 19.* In the sweate of thy face thou shalt eate bread, *2 Sam. 9. 10.* King Dauid sayd to Ziba. *Mephibosheth thy Masters Sonne, shall eate bread alway at my Table*; that is, hee shall fare so well as I fare, so well as one of the Kings Sonnes, as it is sayd verse the 11. And in the *Pater Noster*, giue vs this day our daily bread; Where *Panis* is

Pan, every thing fit and necessarie for our present life.

Well then if in asking of bread, from God, thou wilt haue it of the largest extent, take heed how you curtall it in this, and other commandements, concerning the giuing of bread to thy poore brethren. As you begge bread of God, so breake bread to the hungrie, deale to him as occasion is offered, more then either Crust or crumme of thy loafe. Giue so much as is necessarie for his reliefe, *bring him to thine house, cower him, and hide not thy face from thy flesh.*

e Heb. 13. 16.

The fourth point is, *de quo dandum*, and that is expressed in the word *Tuum*, not the goods of another, but thy bread, *si tuus*, almes are a sacrifice pleasing vnto God; now wee may not present an offering to God of that which cost vs nothing, as King *Dauid* speakes, 2 *Sam.* 24. 24. *Honour the Lord with thy riches, cast thy bread upon the waters, giue thy garments vnto the naked, and of thine aboundance to such as haue neede.* It must be thine first, and that acquired lawfully, not by Bribes, or oppression, or Forgerie: but thine by descent or purchase, thine by the sweat of thy Browes, in some honest occupation: or thine by the sweat of thy braines, in some commendable profession. Almes are not to be giuen (as^e one wittily sayd) except they first haue sweat in a mans hand. It is not an act of Charity to rob *Peter* and pay *Paul*, or to build an Hospitall for a few, by the ruins of many, for so you shall haue more to curse you, then to blesse you. If thou
giue

f apud Fox.
Mart f. 705.

giue, giue that which is fit, out of thine owne Cesterne, and owne Well, and owne substance, *deale thy bread.*

Or *thy* bread that is, such as thou thy selfe dost eate, *qui tuus*, thy dole may not bee *panis lapidosus* as *Fibi* *Verucosus* speakes in *Seneca*, so hard to digest as a stone, no mouldy bread, no mustie bread, but wholesome and sauourie, such as thou wouldest haue, wert thou to begge thy bread.

g De benefe.
lib. 2. cap. 7.

Or *thy* bread, that is, when it is thine, *dum tuus est*, as the blessed Apostle, *Gal. 6.10.* While thou hast time, make thine owne hands executors, and thine own eyes ouerseers, and thine owne sonns and seruants, in thy household, witnesses of thy wil in doing good. Halfe a loafe broken vnto the hungrie while thou liuest, & hast it in thine own power and purse, procures thee more friends in the court of Heauen, then a whole loafe giuen after thy death, by heires and assignes: If bread bee *thine*, thus as I haue told you, *si tuus, qui tuus, dum tuus*, deale thy bread to the Hungrie.

A good worke is in it selfe a sufficient reward, *Pro. 21.15.* It is ioy to the iust, to doe Iustice: much more to shew mercy, for hee which is full of pity, rewardeth his owne soule, *Pro. 11.17.* Blessed is hee that considereth the poore and needy, *Psal. 41.1.* Blessed in

His { Temporall,
Ciuill,
Spiritual, } Estate.
Eternall,

Bles-

b Pro: 11. 24, 25

i Geneva
Margin.

k Psal 41. 1.

l apud Chem.
nit. loc. Com.
lib de pauper-
tate.

m I. b. 31. 20.

n Psal 112. 6.

o Eccles. 49. 1.

Blessed in his temporall estate, both in respect of wealth and health. As for wealth, ^h *there is that scattereth, and yet is increased more, but hee that spareth more then his right, shall surely come to pover- tie : The liberall person shall haue plenty, or as ⁱ other read, the soule of blessing shall bee made fat, and hee that watereth, shall also haue raine. God makes an hedge about him, and about his house, and about all that hee hath, Iob. 1. 10.*

As for his health, ^k *the Lord preserveth him, and keepeth him aline : that hee may bee blessed vpon earth, the Lord deliuer him in the time of trouble, the Lord comforts him when he lyeth sicke vpon his couch, and makes all his bed in his sicknesse. To my remem- brance (saith ^l Hierom) I neuer read of any that dyed an vnhappy death, who lead a mercifull life ; concerning both health and wealth, our Prophet saith in the next words, If thou deale thy bread to the hungrie, then shall thy light breake forth as the morning, and thy health shall growe speedily.*

For his Ciuill estate, that is, reputation and ho- nour : Learning and Valour are the vertues for which a man is most admired ; but humblenesse and bountifulnesse are the vertues, for which a man is best beloued. ^m The loynes of the naked blesse him, and the tongues of the poore praise him, and the hearts of all men honour him ; his ⁿ memoriall is blessed, and had in an euerlasting remembrance, ^o *sweet as hony in all monthes, and pleasant in all eares as musicke at a banquet of wine.*

For this Spirituall estate, the dealing of bread
to

to hungry soules is acceptable to God, for his almes ascend, and come vp in remembrance before God. Act. 10. 4. Where that he hath done faithfully to the least of Christes little ones, shall be Construed as done to Christ himselfe, and it is very comfortable to himselfe also; which occasioned the blessed Martyr (P) Tyndall to terme monday and Saturday which he vsually spent in visiting the sicke, and relieuing the poore, *his owne dayes of pastime*: an happy recreation as *Ambrose* speakes, *in alieno remedio Vulnera sua curare*; To benefit our selues by helping other.

For his eternall estate, the poore man is the *Mercurie*, saith our Church, set by God in the way to Hierusalem aboue, whosoever will go thither must goe by his doore, pointing at the path of *Paradise directly*. Hee that *Couers the naked* shall put on Christ, and bee *Clothed* with the long white robes of righteousness: couering all his sin: hee that *bringes the poore Cast-out into his house* shall be receiued into an euerlasting habitation; he that *hides not himselfe from his owne flesh*, shall enioy the presence of Christ, and see God face to face. He that *deales bread to the hungry*, shall be satisfied with the plenteousnes of Gods house, drinking of heauenly delights as out of the riuer, he shall haue for a cup of Cold water which is the least almes, a Crowne of glory which is the greatest of rewardes, euen fulnesse of Ioyes and pleasures at Gods right hand for euermore.

p In his life
before his
workes.

q Orat de o-
bis Theodosij.

r Hom of
Almesdeedes.

s Reuel. 7. 9.

t Psal. 32. 1.

u Luke. 16. 9.

x 1 Cor. 13. 13.

y Psal. 36. 8.



GEN. I. 26.

And God sayd, let vs make man, in our Image after our owne likenesse.



He Scripture considers man in a fourefold estate, the first of his confection, as being in his originall integrity created according to Gods owne likenesse. The 2. of his infection, as hauing by sinne defaced this imprinted Image.

The 3. of his refection, as being renewed againe by Christ which is *the brightnesse of Gods glory and expresse Character of his person.*

The 4. of his perfection in the Kingdome of glory, when he shall enioy Gods presence, seeing him (as the blessed Apostle speakes) euen face to face.

Our present text is a brieffe Chronicle reporting his first estate, namely the creation of man wherein two poyntes are to be discuffed,

- especiallly {
1. The mystery of the most high and sacred Trinity creating.
 2. The dignity of man Created,

The first is closely couched vnder these two words *faciamus*, and *Imago*, *let vs make*, in the plural

rall

ral number, ^a noting the Trinity, but in the singular *Image*, not *Images*, noting the vnitie: the word *our* imports moe then one, the word *likenesse* one and no moe: this then in the Iudgement of all orthodoxe Diuines is meant of *the three in heauen, the Father, the Word, & the Holy Spirit, which three are one.* 1. Iohn. 5. 7. Hereupon elsewhere termed according to the Hebrew phrase, *God our makers.* Iob. 35. 10. psal. 149. 2. Esay. 54. 5. and Eccle. 12. 1. *Remember thy Creators in the dayes of thy youth.*

If this note seeme to be forced and vnkind, beside the streame of all antiquitie, there be manifest and manifold reasons euidently demonstrating the same.

1. Man is the workemanship of the whole Trinity, *Ergo* these wordes of God, *let vs make*, concern the whole Trinity, the antecedent is undeniable, because *opera Trinitatis quoad extra sunt comunicabilia*, that is, all the works of the Trinity without it selfe are communicable, the workes of the Trinity within it selfe are incommunicable; So God the father is sayd only to beget, God the sonne to bee begotten, and God the holy Ghost to proceed; but all the workes of the Trinitie without it selfe are common vnto three persons, and therefore Moses saith in the beginning of this chapter ^b according to the wordes originall, *in principio dij creauit* intimating the creation of the world to bee the worke of the whole Trinitie. *Creauit dij*, three persons, but one God. It is bad latine yet good diuinitie, for God the sonne did create so well as God the father. Iohn. 1. 3. by

^a Aug. Confes.
l. 13. c. 22. et
Lomb. li. 1. dist.
² Idem Beda
in Loc.

^b Calvinus
loc.

c *DiVillet in*
Loc.
d *Lib. contr.*
Hermogenem.
e *Paul Fagius*
com in Gen. 1.
f *Quaest. 8.*
in Gen.

g *Gibbins.*
Qu. 12. in Gen.

h *Apud Pa-*
raum com.
in loc idem.
Sext. Senenf.
Zoborh lib. 5.
annotat. 17.

him all things were made, and God the holy Ghost also as well as God the sonne, for the spirit mooved vpon the waters. Gen. 1. 2. where by spirit we neither vnderstand an Angel which is ^c Caientans idle phansie, nor yet the winde as ^d Tertullian and ^e David Kimchi conceited: nor the piercing aire as ^f Theodorete imagined: but it was Gods owne spirit: whereby the creatures were fostered and formed. Job. 26. 13. His spirit *bath garnished the heauens*, and so diuines ascribe the work of creation in the masse of the matter, vnto God the father: In the disposition of the forme, vnto God the sonne: in the continuance and conseruation of both, vnto God the holy spirit: the consultation or rather agreement in saying, *let vs make man*, is of the whole trinitie & wherein God the father, as the first in order, speaketh vnto the sonne and holy Ghost, and the sonne and the holy Ghost speake it and order it with the father, the which because it is written for mans instruction is also spoken after the manner of men.

2. To whom I pray sayd God (*let vs make man*) If not to God the son and holy Ghost? vnto some Demi-gods, as ^h Philo Iudaeus a scholler of Plato most absurdly coniectured? or because the workes and actions of men are partly good, and partly bad, that God he spake to some *Cacodamon* as the *Manichees* impiously dreamed, referring the making of that which is good vnto God, but the making of that which is bad vnto some bad spirit. *Ista reserue est refellere*, the very repetition of these fantasies is a sufficient confutation of them

them vnto you who know that all which God made was good, yea very good, and that God in the beginning made man righteous, but they haue sought many inuentions. Eccl. 7. 31.

Or did God speake this in the plurall after the maner of great Princes, only for his honour? *Nos Radulphus Romanus Imperator mandamus &c.* As some Iewes haue fondly construed it. ⁱ Answer is made that the stately stile *Nos*, is not ancient, at the least not so gray-headed, and Christian interpreters obserue from *Aben Ezra* who was himselfe a Iew; That the Scripture doth not afford such an example of any King or Potentate, who speakes of himselfe plurally, *We wil and Command.* Again, Princes in our age vse that stile, that they might seeme to doe nothing alone, but all as it were by the Counsell of their Nobles and other great ministers of state. Whereas God neither needes nor admits any Counsellour, and so consequently could not speake of himselfe in this sense, *Let vs make.*

Or did God say this vnto the beastes of the field, or vnto the birdes of the Heauen, or vnto the fish of the Sea? No: for then the base should haue made the more Noble, and the seruants haue created their Lord and master, for so the Scripture doth esteeme man as Lord of the creatures: Rule (saith God) *ouer the fish of the Sea, and ouer the fowles of the ayre, and ouer euery thing that moueth vpon the earth.* Gen. 1. 28. *All things are put in subiection vnder his feet.* Psal. 8. 6. Again, man was created according to his Image who spake

1. Param^{us} ubi
supra. et in
Gen. 3. 22.
idem Tremel-
lius in loc.

this, and according to their Image to whom it was spoken; But he was not framed to the likeness of any beast. *Ergo* the conceit is brutish to thinke that Almighty God spake to beastes in saying, *Let vs make man.*

Or did God speake this vnto his glorious Angels? No, Because then creatures should haue beene creators; For albeit there be some question about the time when Angels were made, Yet it is without all controuersie, that they were created, as Moses in his entrance, to this Booke doth intimate, saying, *In the beginning God created heauen and earth.* That is (as himselfe doeth expound himselfe in the 4. Commandement.) *The heauen and the earth, and all that is therein.* And the blessed Apostle doth construe Moses, *all things inuisible aswel as visible, Whether they be thrones, or dominions, or principalities, or powers,* For the same hand saith^k *Augustine*, that made silly worms creeping on the earth, created also the stately thrones singing in the heauens.

If God then vttered these wordes neither to the creatures more base, nor yet to his Angels excelling all earthly beauties; It is certaine that they were addrested to God the Sonne; and to God the holy Ghost; And so without any further dispute, we may conclude, that the most ineffable mystery of the blessed Trinity in Vnitie, is in them obscurely touched and couched: I say not that it is here set downe clearly, nor in any place of the old Testament, lest happily Gods people, the Iewes, exceedingly giuen to supersti-
tion

tion & Idolatry, should adore three gods in stead of three persons, and so Tritheisme prooue so bad as Atheisme: Nay (beloued) in the new Testament where these mysteries are reuealed more plainly, you may well note; That in the rehearsing of the Trinity, there is an Item for the Vnity, as in the wordes of our blessed Sauour. *Mat. 28. 19. Goe teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost.* He doth expresse three persons, *Father, Sonne, and holy Ghost*, But¹ saying, *In the Name*, not names, He notes the vnity of essence; For God is *Vnus in Numine*, Howsoeuer *Trinus in numero*, I and my Father saith Christ *are all one. Iohn. 10. 30. Vnum sumus*, as^m *Augustine* pithily, not *vnus*, all one power, but not all one person. God the Father is not *aliud*, but *alius*, another person albeit not another essence then is God the Son. For in speaking of the Trinity wee must especially take heede ofⁿ two rockes, of *Arrius* on the right hand, who together with the Trinity of persons maintained a Trinity of essences: of *Sabellius* on the left hand, who with the vnity of essence maintained an vnity of persons. These two we must heedfully shunne, lest (as S. Paul speakes) wee make shipwracke of faith, euen sayling in the middle way, neither confounding the persons, nor diuiding the substance. But leauing this argument which is so high and hard, that a good Christian ought rather by beleeuing to adore simply, then by disputing explore subtilly, I come to speake of mans dignitie more principally intended in our text, and

*1 Basil. Epist.
64. et Ambrosi
de 110 l. c. 14.*

*m Retract.
lib. 1 cap. 4.*

*n Thom. par.
1. q. 31. art. 2.*

and more naturally gathered out of euery word in the same.

1. Out of the word *faciamus*, When almighty God made light, he sayd onely, *Let there be light*, and there was light, and when hee made herbes hee sayd onely, *let the ground bring forth herbes*, and it did so, *Hee spake the word and it was done, He commanded, and it was effected. Psal. 33. 9.* But when he made man, he breathed himselfe, as *Abbinus* is bold to speake, and as *P Clemens Alexandrinus* and other of the most ancient Doctors, He held a Counsell, *let vs make man*, So that whereas all other creatures were made with his bare word only, man was framed as it were with his owne handes, as *Prosper* hath it, *hunc manibus, quo plus genitoris haberet, Dignatur formare suis.*

Neither was this in respect of any hardnesse in the doing, for *shall any thing be hard to the Lord? Gen. 18. 14.* If hee had sayd onely *let man bee made*, as he sayd only, *let there be a firmament*, he could haue done the one, as well as the other, and as easily; but it was to shew the greatnesse of the worke: For as wise men in managing matters of importance, vse the deeper consultation, and mature care, to performe them: Euen so the scripture speaking after the manner of men, affirmes of God, that he tooke heere deliberation, and so commends the wonderfull and exquisite workmanship of God in the creating of man as being a more noble creature then heauen it self.

2. The dignity of mans creation is much amplified

o Quast. in
Gen.
p Padag. l. 1.
cap. 3.

q Lib. de Pro-
uidencia, vti
magdeb. Genes.
3. col. 244.

r Param. in
loc.

f Gibini in
loc.

2 Hilar. in ps.
115. scilicet. 10.

plified by the circumstance of time when he was made, to wit, after all other things were created, for as ^u *Albinus* and other obserue, *Deus imprimis parauit domum, et deinde dominum*, Almighty God first created the whole world as an house, then he made man as the master of this house. God, saith ^x *Ambrose*, like the feast-maker in the Gospels history, first prepared his dinner, he provided his oxen and his fatlings, and got all things ready, then he doeth inuite his guesstes and say, come to the marriage. When he had created all things for man, he put man in possession of all, and said, *Rule ouer the fish in the sea, & ouer the foules in the heauen, and ouer euery thing that moueth vpon the earth.*

Againe *Serum concilium* is *Serium*, & visually the last workes of a cunning Artificer, are most absolute; ^z *S. Ambrose* therefore doth obserue, that God hauing framed man, instantly rested himselfe and made Holy-day. He made birds flying in the aire, fish swimming in the Sea, worms creeping on the ground, and yet he did not rest. He made lillies and other flowers of the field which are more beautifull in the spring, then Solomon in all his Royalty, but yet he did not rest; he made the goodly lights, & glorious Angels of heauen, and yet he did not rest; But as soon as he had made mā, hee rested, ballowed a Sabbath, as hauing now made him for whom al other things were made.

3 God made man last, as an abridgement of all his other Creatures, and an *Index*, as it were to his great Booke in *Folio*, therefore called of the Hebrewes, *Olam Hakaton*, and of the Greekes

^u *Qua. 9. in Gen.*

^x *Epist. 38.*

^y *Apuleius Florid. lib. 3.*

^z *Hexam. l. 5. cap. vltim.*

microcosmos, that is, a little world. When as the Lord had furnished the heauen and earth with all the Creatures and ornaments thereof, hee made man consisting of an heauenly and earthly nature. Hauing the beauties of things without life euen the chiefest, as of the Sunne and Moone and starres. *Eccle. 12. 1. 2.* Remember now thy Creator in the dayes of thy youth, *when the Sun is not darke, nor the light, nor the Moone, nor the starres.* He hath also growth as plants. *Gen. 49. 22.* *Ioseph shall be a fruitfull bough, euen a fruitfull bough by the well side.* So David saith, *our children grow vp as the yong plants.* *Psal. 144. 12.* Sense and sensible properties, as beastes. *Gen. 49. 9.* *Indah as a Lyons whelp shall come vp from the spoyle. Dan as a serpent by the way, as an adder by the path biting the horse heeles.* Reason and wisdome, as Angels. *2. Sam. 14. 20.* *My Lord is wise according to the wisdome of an Angel.* God added to mans being, life, which he denied vnto stones: to life, sense, which he denied vnto plants: to sense, speech and vnderstanding, which hee denied vnto bruit beastes: hee bestowed vpon this one creature the perfections of all the rest.

Lastly, man was happily made last, after heauen and earth were created, because saith *Ambrose*, *Terra exercitium est hominis, Cælum Corona.* Earth is the place where man is to seeke God, heauen the place where man is to see God. Earth is the place where man is to run his race, heauen is the place where he receiues the price. If any man strive for mastery saith *Paul*, he is not crowned,

ex-

Homo receptorium diuinae bonitatis. Iren.

a Epist. 38.

except he strue as he ought to doe. 2.Tim. 2.5.

This world is the Theater where man is to wrestle with flesh and blood, and with spirituall wickednesses in high places; He must fight with beastes and birdes, and with all the fruites of the earth at his table, he must in his pilgrimage here fight with a great many dangers, as well by land as sea, he must in his warfare here fight with the pomps of the world, and with the power of hell, hee must fight with all the creatures, and make them to serue him, that he may the better serue God. It was therefore fit that the earth should be created before man, as being the stage whereon he must act his part, and that heauen should be created before man, as being his reward and Crowne.

But the dignity of mans creation appeares yet in the next word, *Image*, more fully. *Let vs make man according to our Image.*

Some peradventure will object here, that God wil haue no likenesse or Image of himselfe.

The Papistes indeed^b crucifie certaine textes in the Bible to prooue their idolatrous adoring of Images; But saith *Esay*, to whom will yee liken God, or what similitude will ye set vp vnto him, He will not, he cannot, he should not bee pictured, ^c *Homo enim discit ab illo qui eum fecit, quum sibi praficit ipse quod fecit.* Man is then vnlike himselfe, if he thinke any thing like to God beside himselfe.

^d Answer is made, that God set vp his Image himselfe, who knew best to make it, *Let vs make*

^b *Magdeb. Ep. in Cent. 8.*

^c *Aug. de Ciu. Dei. l. 8 c. 23.*

^d *Thom. part. 1. qu. 93. art. 1.*

man in our Image. Whosoeuer therefore defaceth it, commits high treason, insomuch that whereas it is no sinne simply to kill a beast, it is a fearefull outrage to slay a man, and murder for a man to destroy himselfe. Thou shalt not kill thy neighbour, *Ergo* not thy selfe, because thy selfe is neereſt vnto thy selfe. If a man sent to the goale by lawfull authority for felony breake prison, he shall dye for it, although he quit himselfe of the fact wherewith hee was charged.

And so (beloued) If thy soule breake out of thy body before God open the prison doores, and deliuer it out of her bonds, it is in danger of hell fire: the resolute Romanes and other, in killing themselves did *magnè*, but not *benè*, saith *e Auguſtine*, and the reason is plaine, Man is *Gods Image*, and his superscription is vpon him, and so consequently will not suffer his stampe to bee battered, or contemptuously defaced.

In euery creature there bee certaine prints of the deity, for *seculum* is *speculum*, The heauens declare the glory of God, and the firmament sheweth his handy-worke, *Vniuersus mundus* (as one sayd) *nihil aliud est quam Deus explicatus*, In the creation of the visible world, we may behold the inuisible thinges of God. *Rom. I. 20. In omnibus creaturis est aliquis Dei similitudo per modum vestigi,* (saith *s Aquin.*) *Sed in sola rationali creatura similitudo Dei per modum Imaginis.* In other thinges we may see Gods power, and some other expresse trackes of the Trinity, but man and only man is *Gods Image*: all the doubt is, what is meant

e De ciu. Dei.
l. 1 c. 22.

f Cardinal
Cusanus.

q Part 1. qu.
93. art. 6.

meant by this Image, and in what part of man it is placed?

^h *Rupertus* vnderstandeth here by Image, the second person of the Trinity, God the sonne, and by *likenesse or similitude*, the third person of the Trinity, God the holy Ghost. But in that the Lord sayd, *Let vs make man in our image*, He doth intimate that God is the lively representation and Image, not of one or two persons only, but of the whole Trinity.

Other thinke, that man was created according to the likenesse of that humane nature which our blessed Sauour Christ the sonne of God, was in fulnesse of time to assume, but the Scripture teacheth evidently the contrary, that Christ tooke vpon him the likenesse of man, and not man his likenesse. *Phil. 2.7.*

^k *Augustinus Eugubinus*, and ^l *Oleaster* thinke that God tooke vpon him an humane shape when he created man, and therefore sayd, *Let vs make man in our Image*. But neither did God the father appeare euer in any such shape, neither could it be sayd to bee Gods Image, being assumed only for a time.

Other (as ^m *Paulus Fagius* reports) affirme that the soules immortality represents Gods eternity. Therefore man hauing a soule immortal is like to God eternall.

ⁿ *Basil*, ^o *Chrysostom*, and some other referre this likenesse to mans dominion ouer the creatures, being as it were a God on earth, which occasioned ^p *Heracitus* to terme men

^h *Com in Gen.*
l. 2. c. 2.

ⁱ *Apud Willet*
in loc.

^k *In Cosmo-*
graph. pag. 104.
^l *Apud Willet.*
idem melito
Asianus, vti.
Sext Senens.
Bibl. l. 5.
annot. 18.

^m *Exposit in*
Gen. 1.

ⁿ *Hexam.*
hom. 10.
^o *Hom. 8. in*
Gen. et Homil.
ad pop. Antio.
^p *Clem. Alex.*
Padag. l. 3. c. 1.

mortall Gods, and the Gods immortall men.

Other haue this conceit, that as there is nothing in heauen or earth like to God, so God created man that among millions of men there should not bee found one in all features and figures of the body like to another. These Doctours shoote faire, but farre off. It is true which is deliuered by them in this particular, but it commeth a great deale short of the marke.

Some of the Fathers and Schoole-Doctours heere distinguish betweene *Image* and *likenesse*. *Saint Basil in Hexam. Hom. 10. Ambrose lib. De dignitate conditione humana. Lomb. 1. sent: Dist. 16. and Aquin. vpon our text referre Image to the naturall giftes of the soule, will, vnderstanding, memory: but likenesse to the supernaturall gifts of grace, holinesse, and righteousness, which occasioned Eucherius to say, Imago est omnium, similitudo paucorum.*

¶ Part. I. qu.
93. art. 6.

¶ Ca. I. meditat

¶ *Aquine* doth auow that Gods *Image* may be scene in the most admirable frame of the body, but the *likenesse* in our mindes onely. For as *Bernard* obserues, the mind of man is properly Gods *similitude*, wherein there be three powers or faculties, *Memory, Vnderstanding, Will*. In our memory wee resemble God the Father, which is *the ancient of dayes. Dan. 7. 9.* In our vnderstanding God the Sonne, in whom are hid all the treasures of wisdom and knowledge. *Colos. 2. 3.* in our will, God the holy Ghost, by whom his grace worketh all in all. *1. Cor. 12. 6.*

The which opinion *Augustine* fauoureth in his

102. Epistle, and S.^r Ambrose in his Treatise concerning mans dignity, saith, as the Sonne is begotten of the Father, and the Holy Spirit proceedeth from both, euen so the will is begotten, as it were, by the vnderstanding, and memory proceeds from both.

Now (beloued) howsoever it be true that these naturall giftes of reason, and supernaturall giftes of grace, were conferred by God vpon man in his creation: Yet if wee compare one Scripture with another, it will appeare, that Moses here makes no difference betweene *likenesse* and *Image*. But that (as ^rCaluin and ^u other obserue) they doe signifie the same thing. For in the next verse without any mention of the word *likenesse*, it is sayd, that *God created man in his Image, in the Image of God created hee him*. And in the 5. Chapter at the 1. verse, without any mention of the word *Image*, *God created Adam, in the likeness of God made he him*. And so the meaning of our text, *in our Image*, according to *our likeness*, is nothing else but in our Image which is likest vs. As if the Lord had sayd, let vs make man in our Image, that he may be (as a creature may be) like vs, and the same his likeness may bee our Image.

But wee shall vnderstand more fully what is Gods Image by considering in what part of man it was placed.

^u *Audius* the founder of the monstrous Anthropomorphite heresie, supposed it was placed in the figure of the body, which (lest happily there

3 cap. 2.

1^o Loc.
v PARAM,
Willot. Gibbins.

x Epiphanius
Hares 70.
et Aug. Hares
50.

y Cic. de in-
uent. lib. 2.

z Consilium.
Constant.

a Hexam. l. 6.
cap. 7.

* Caue et vide
Historie of the
world. pag 24.
b Aug. de
Trin. l. 6. 11.
cap. 1. Calu.
Instit. l. 1. c.
15 sect 3.

there should be rayfed any wicked errour which they would not acknowledge for their owne; the Papistes are content to like well and defend, in whose Churches and other places of deuotion, it is euery where to find the likenesse of God the Father depicted vpon their walles and windows in the figure of a man. As if they had learned of *Zeuxis*, to draw his Physiognomy, and they professe it lawfull both to haue such Images, and to worship them also, from our text, that God created Adam in his likenesse. But it is a strange peruersenesse, quoth *Tertullian*, *aduersus Marcion. Lib. 2. Cap. 27.* To thinke that there are humane things in God rather then diuine things in man, and to conceiue of God to haue the Image of a man, rather then a man to haue the Image of God.

Other affirme, that the likenesse of God is placed in the mind only; For, saith *Ambrose*, who sayd, *let vs make man in our Image?* Was it not God? and what is God? flesh and bones? or a spirit? Christ answereth in the 4. of *S. Iohn.* at the 24. verse, *God is a spirit, Ergo*, man is like to God, as being endued with an vnderstanding spirit.

But because God created the whole man in his Image, consisting of a body made of the dust of the ground, and of a soule that was the breath of life, which being vnited by the spirit became a liuing soule: It is * euident (so farre as their seuerall nature could containe) that God created in that Image, both body and soule. But as waxe
is

is more apt then clay to receiue a print, So the soule being a spirit, was much more capable of the impression of the Image of God. Yet that which the body could receiue, it did in very notable sort expresse, being so wonderfully framed of such an excellent proportion and beauty, that no creature in the world may be compared with it, and moreouer of so sound a temperature, that had not *Adam* sinned, it would haue continued without corruption for euer.

But the soule being a spirit (as God is a spirit,) it is apter a great deale to beare Gods Image. For in the very substance of the soule, there is a liuely print thereof, not as though the soule were of the substance of God, for as ^d *Augustine* pithily distinguisheth, it is, *a deo, non de deo*.

But first, in that it is a substance spirituall and immortall, as God is the liuing God. *Heb. 10. 31.*

Secondly, for that it is indued with vnderstanding and memorie, which are the very character of Gods wisdom.

Thirdly, in respect of quicknesse and agility, conceiuing at one time so many matters, so different, so farre distant, which is the shadow of Gods vbiquity.

But *S^t. Paul* in saying man was in the beginning created after the Image of God, in knowledge. *Colos. 3. 10.* And the same in righteousnesse and holinesse. *Ephes. 4. 24.* Shewes plainly that this Image consists not so much in the substance of the soule, or in the naturall faculties thereof, as in the supernaturall giftes of grace,

c *Aug. de peccat. meritis et remissione. lib. 1. cap. 2.*

d *Contra Fa-
lsum. l. 2. c. 21.*

knowledge, illumination, holinesse, Iustice of the soule. For Adam had an illuminated vnderstanding, and a rectified will, louing God about all things, and his neighbour as himselfe.

The two wordes of S. Paul, *Holinesse*, and *Righteousnesse* containe mans whole duty; holinesse his duty to God, *righteousnesse* his duty to man. In this Image man was created, and so consequently this Image consists in the soule, more then in the body, and in the supernaturall graces of the soule, more then in the naturall powers of the soule.

For 1. If this Image consisted onely in the soules spirituall essence; then it would follow that wicked spirits and wicked men should haue Gods Image, because the substance of the spirit and soule remaineth in them; but the scripture teacheth expresly, that the wicked haue not Gods Image, but the deuils stampe. So Christ affirmed of Iudas, *haue not I chosen you twelue? and one of you is a deuill*, and S. Peter when he committed a foule fact, *come behind me Sathan. Mat. 16.23.* and of the Pharisees, *ye are of your father the deuill. Iohn. 8.44.* And the text is plaine, 1. of Iohn 3.8. he that committeth sin is of the deuill.

2. God cannot properly be sayd to damne his owne Image, or to send it into hell fire, but the soules of reprobate sinners are damned, *Ergo*, this Image is not altogether in the soules substance, that Image saith *Ambrose* wherein thou wert created, after the likenesse of God, is not condemned, but crowned.

3. That Image of God, after which *Adam* was created, is by his fall viterly lost, and extinguished, for otherwise this Image needed not to be renewed, or reuiued in vs, as it is by Christ, in whom all true beleeuers are *new creatures*, and *new men* and a *new lumpe*, but the substance of the reasonable soule, with all the naturall powers thereof, are not altogether lost in vnregenerate men, *ergo*, this Image principally consisted in the gifts of grace. To this purpose *S.^t Augustine* sayd that the whole man both in his inward and outward parts *inueterauit* is waxen old, and decayed by sinne, but the inward man is new reuiued by grace, and the outward man hereafter shall be restored in the resurrection.

f Contr. Fan-
sim. l. 24. c. 2.

Another question is moued here, whether the man only was created after this image of God, & not the woman, and the reason of this doubt is grounded vpon the words of S. Paul, *man is the Image and glory of God, the woman the glory of man.* Answere is made by *Moses* in the very next verse to my text. *God created man in his Image, male and female created he them.* As for the place, *man* is the glory of God, *woman*, the glory of man; & It is to be construed, of the preheminance, and authority giuen vnto man, aboue the woman, in which one respect, the Image of God is expressed in the man, more then in the woman. But if we consider the principall part of that Image, consisting in holinesse, and righteousness, the woman was created, according to it, as well as the man, in Christ, as the blessed Apostle teacheth vs, *there is neither male, nor female, but all*

g Calvin. in
loc.

are one, women are the daughters of God, so well as men are the sonnes of God.

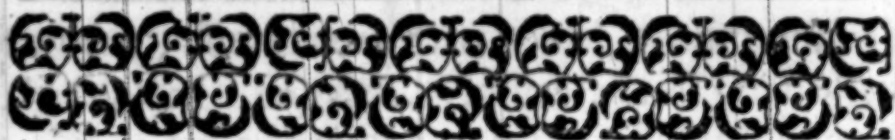
Now (beloued) because the day present, is a Sabbath, and the Sabbath in the beginning, was instituted in honour of the creation, and man, of all the creatures, is the most excellent; It is our duty, so long as either man or woman hath any being, all the dayes of our life, but vpon the Sunday more principally to magnifie the Lord, for his infinite rich mercy; who created vs, not liuelesse as stones are, nor senselesse as the plants are, nor witlesse as the beastes are, but according to his owne likenesse in nature, knowledge, holinesse, righteousnesse, glory, appointing vs to be Lords of this ample vniuerse, making all things for man, and man for himselfe.

2. This ought to teach vs to take heed of corrupting our selues, by sin, or our neighbours through our lewd examples, and to hate our sinnes as a serpent, by meanes whereof, the likenesse of God is so miserably defaced in vs: for man in his originall integrity, created to the likenesse of God, is by the foulenesse of sin, a deuill, and a very vermine; *humana sub cute plurima latent fera*, sayd *Carolus Bouillus*: The Scripture saith as much, in calling a subtile dissembler, a foxe. *Luke. 13. 32.* a soule-murthering prophet, a rauinous wolfe. *Mat. 7. 15.* a vaine man, a wild asses colt. *Iob. 11. 12.* A proud man in honour like horse and mule, without vnderstanding. *Psal. 32, 10.* A voluptuous man, giuen ouer to worke
all

all vncleannesse, euen with greedinesse, a Sow wallowing in the myre. 2. *Pet.* 2. 22. In a word the children of men set on fire to doe mischiefe, *whelpes of Lyons.* *Psal.* 57. 4. and generations of vipers. *Mat.* 3. 7.

3. This should make vs to labour earnestly, for true faith in Christ Iesus, by whom this Image shall againe be restored, and as new borne babes, doe desire the sincere milke of the word, that wee may grow from strength to strength, and from vertue to vertue, till wee bee of full growth in Christ, and haue this Image thoroughly repayred in vs.

4. This should incite vs to giue the God of our saluation humble and hearty thanks, for redeeming vs with his precious blood, when we were thus vtterly lost, and made, by sin, vnlike to God, and our selues, as the Fathers in their deuotions vse to speake. If we doe owe to God our selues, for creating vs, after his Image, then vndoubtedly more then our selues, for redeeming vs, and restoring in vs his defaced Image through *original sinne* in Adam, and *actuell sinne* in our selues.



2. S A M. 24. 14.

Let vs fall now into the hand of the Lord, (for his mercies are great,) and let mee not fall into the hand of man.

a Magdeburg.
Epist. praefix.
Centur. 5.



Three^a things vsually succeed one another, in the Church, great blessings, great sins, great punishments.

The people mentioned in this History, had receiued great blessings of the Lord, *He dealt not so with any nation, as the Prophet sings in the 147. Psalme. verse last.* In the ruffe of their prosperity, turning the graces of God into wantonnesse; They committed many great sinnes, and now the righteous Iudge of the whole world, threatneth to bring great punishments vpon them, and ^b yet in his wrath, remembering mercy, He giues Dauid their King, by the Prophet Gad, a free, though hard choice, whether he would haue *seuen yeeres of famine come vpon the land, or flee three moneths before his enemies, or hat there be three dayes of silence.*

b Habac. 3. 2.

Now Dauid being in a great strait, returns in the words read to Gad, and so consequently, to God, his resolution, and the reason of his resolution.

1. His resolution, *Let vs fall into the hand of the Lord, and not into the hand of man.*

2. The

2. The reason of his resolution is, *for his mercies are great.*

For the better vnderstanding of the whole text, one clause needeth explanation, and that is, what is here meant, *by falling into the hand of the Lord* : Because *Susanna* did wish, and *Saint Paul* (as it should seeme) writ the quite contrary. *Susanna* sayd to the lustfull^c Elders, *It is better for me to fall into your handes, and not to doe it, then to sinne in the sight of the Lord,* ^d andwere is made, that *Dauid* makes his comparifon here, betweene diuers kindes of punishment, but *Susannes* comparifon, is there betweene the doing of euill, and the suffering of euill, (as the schoole speakes) betweene *malum culpa*, and *malum poenae*. She therefore resolued worthily, that it was better to suffer reproach and shame before men, then to commit an horrible sinne, in the sight of the Lord. So the renowned^e *Eleazar*, answered those, who menaced him with exquisite torments. If hee would not breake one commandement of Gods law, that he would suffer himselfe, to be sent into hell and the graue, that is, that he would rather be killed, and cut in pieces, and to sinke a thousand degrees vnder the ground, with infinite dolours, and agonies, then to fall into such a fault. So reuerend^f *Anselme* protested, that if hee should behold all the paynes of hell, deuoyd of sinne on the one side, and on the other the horror but of one deadly sinne onely, deuoyd of punishment, and that I must of necessitie chuse one of these two, I (quoth he) would chuse rather

^c Hist. of Susanna. l. 23.

^d Hug. Cardi. et Episcopus in loc.

^e 2. Machab. 6. 23.

^f In similitudine cap. 199.

ther to throw my selfe into hell, then commit one foule fact onely.

But S^c. Paul affirms plainly. *Heb. 10. 31. That it is a fearefull thing to fall into the handes of the living God.* s Answer is made by distinction, almighty God hath *marring or destroying handes*; Of which handes S^c. Paul there speakes; againe, making handes; *Psal. 119. 73. Thine handes haue made me*; protecting handes. *Iohn. 10. 28. no man (saith the Shepheard of our soules) shall plucke my sheepe out of my handes, and sauing handes. Luke. 23. 46. Father, into thy hands I commend my spirit.* Of which David here speakes.

Or as^h other in this world, while there remains hope for pardon, *it is better to fall into the handes of God.* But in that blacke day, when once the sentence of condemnation is past, it is an *horrible thing to fall into his handes, for with the froward, hee will bee froward*, *Psal. 18. 26.* David here speakes of a punishment which is temporall on earth, at the most enduring but *three dayes.* But S^c. Paul there speakes of a payne which is eternall in hell, inflicted by such an aduersary which is *euertwining*, and so consequently, his Iudgements, in that dungeon of torture can neuer dye.

Or as^k other, it is better for one, who sinnes against God, and contemnes the riches of his mercies, esteeming the blood of his Couenant, *wherewith he was sanctified, an unholy thing, despising the spirit of grace, crucifying Christ againe, and trampling him under his feet.* I say, for such a reprobate,

q Hugo. Card.
in loc.

h Aquin.
Marlor. in Heb.
10. 31.

i Ansel in
Heb. 10. 31.
et Tostatm.
in loc.

k Aquin. in
Heb. 10. 31.

probate, who dyeth in his sinnes, It is better to fall into the handes of man, who can onely kill the body, but hath not power to destroy the soule. But for one that sinnes, and, as *Dauid* here,repents of his sinne, from the bottom of his heart; *It is better for to fall into the handes of God.*

Or in playner termes, (if it be possible,) God hath two handes, one of Iustice, another of Mercy; To fall into his hand of Iustice, *an horrible thing*: Of that hand, Iob sayd *Chap. 13. 21.* Withdraw thine hand farre from mee: The fingers of that hand, wrote terrible thinges, vpon the wall of Belshazers pallace. *Dan. 5.* But to fall into his hand of mercy, full of comfort, because *his mercies are great.* Now *S. Paul* in that place, meaneth punishments inflicted by the Lord, as an angry Iudge; But *Dauid* in this place, meaneth chastisements, imposed by the Lord, as an indulgent father, in loue, for the amendments of his children.

This rubbe being remooued, and the passage made cleare, let vs proceed in the wayes of our text. And that as the blessed^m Apostle speakes, with a right foote.

In the resolution of *Dauid*, chusing *the pestilence*, rather *then famine*, or the *sword*, Interpreters obserue many notable vertues; as first his^a Iustice.

For had he chosen *famine*, that would haue pinched onely the poorest, himselfe would haue fared well: And if hee had chosen warre, that would haue destroyed onely the weakest; Or if

L

the

1 *Osiander.*
Dr. Willet.
in loc.

m *Galat. 2. 14.*

n *Comestor.*
Hugo Cardin.
Pet. Martyr.
Tostatus.
Estius. in loc.
Idem Iosephus
Antiq. 17. c. 10.
vel ut alii. 31

the fury thereof, had ouerrunne most of the other, yet he might haue set a safeguard to defend his owne person, and so preserue his owne skin from the dint of the sword, and print of the speare: But hauing beene partaker with his subiects in their sinne, hee would not exempt himselfe from the punishment: He chose therefore the plague, which is common, *Et regi, et gregi*, to Prince, to people, to Peere, to poore.

The hand must bee equall, that handles the scale; Princes are sometimes partiall, in distributing Iustice betweene subiect and subiect: But in a cause concerning their owne particular, so well as the generall of their people, not to shew more of the party then of *the King*, (as *Dauid* in this answer to *Gad*,) is admirable Iustice.

Well fare his heart, who sayd, *Diuines are to blame, who write Cases of conscience for priuat persons, and teach exactly, what account shopkeepers are to make for false wares, and idle words, and in the meane time, neglect exorbitant errorrs, of higher powers, and potentates. And it is a good quare, whether it bee not grosser Idolatry, to preferre reason of states, before the principles of piety, then to worship the golden calfe, or Nabuchodonosors Image.*

David vnderstood, that hee was obliged to God doubly, first that he made him a man, Secondly, in that he made him a little God, to rule ouer other men, a finger (as it were) of that great hand that gouerns al the world: as then he stood in Gods place, so did he follow Gods pate ne; as *God is righteous in all his wayes*, so hee desires

to

o Author of
Parnassus.

p R. James
Epist before
Basilicon Do-
ctrine.

9 Psal. 145.

17.

to deale iustly with all men, in all things. Hee respects the ship of the common weale, more then the cock-boat of his owne fortune, and therefore would not haue the whole burden of the punishment, to be layd vpon his people, but with bowed knee, stoupes to beare his part, saying, *Let vs fall into the hand of God*, shewing himselfe so forward to suffer, as he was to sinne.

Secondly, Diuines obserue *Dauids* humility, laying no fault vpon his subiects; their sinnes he knew not, his owne he knew, for which he had iustly deserued this plague. The text telleth vs at the 10. verse, That after hee numbred the people, (for which all this tempest arose,) *His heart smote him, and hee sayd vnto the Lord, I haue greatly sinned, in that I haue done, And now I beseech thee, O Lord, take away the iniquity of thy seruant, for I haue done very foolishly: and at the 17. verse. Loe, I haue sinned, and done wickedly, but these sheepe, what haue they done?* That is, the people being innocent as *Sheepe*, what haue they done, that they should thus suffer. *I pray thee let thine hand be vpon mee, and against my fathers house.*

Hugo de Sancto victore, *Tostatus* and other auow, that the people did offend, in numbring the souldiers, as much, if not more then *Dauid*.

First, because they did not entreat *Dauid*, to forbear this muster, at this time, being needlesse, saying, as *Ioab* the generall of the host, in the 3. verse. *Why doth my Lord the King, delight in this thing.*

Secondly, because being numbred, they did

r *Hugo. Card.*
et *Sa. in loc.*

s *Annot. elu.*
cid in loc.
t in loc. et alib.
ibid.

not offer vnto the Lord his due ; for the law saith. *Exod. 30.12. When thou takest the summe of the children of Israel, after they be numbred, euery man shall giue a rancome for his soule, to the Lord, when thou numbrest them, that there be no plague among them, when thou numbrest them.* It was according to the law, for the magistrate, to number Israel, as we read. *Num. 1. 2.* But it was against the Law, for the people being numbred, to neglect their offerings.

For the better vnderstanding of this hystry, let vs (if you please,) renew that text againe.

*u Ainsworth.
in Ex. 30. 12.*

When thou takest the summe, ^u The word in Hebrew, signifieth, *Head*, because the summe totall, howsoeuer it bee placed, at the foot of our account, yet indeed it is, *the head of the number*, or ^x *Head*, That is, the summe of the *heades of the children of Israel, after they be numbred, and euery man shall giue a rancome for his soule;* ^y That is, for his life, which hee should now loose, when hee was particularly visited of God, It hee redeemed not himselfe with money; now the reasons of this law, deliuered by diuines, are these.

*x Corn. a Lap.
in Exo. 30. 12.
y Ainsworth.*

*z Cornel.
Lap.*

1.^z To put Israel in minde, that this exceeding great multiplication of people, wa onely from the Lord, according to his gracious promise, made to their forefathers, *I will make of thee a great nation, I will make thy seede as the dust of the earth, so that if any can number the dust of the earth, then shall thy seed also be numbred. Gen. 13. 16.*

*a Habens in
numerate.
Cornel a lapid.*

2. To shew the speciall care hee had ouer his people, ^a numbring them, and as it were noting euery

euery person in his booke. God careth for his people, faith ^b *St. Peter*, and so careth as a father careth for his child, faith ^c *Dauid*, and so careth for euery child, as if hee had no more then one to care for, faith ^d *Augustine*.

3. To^e signifie, that no man is Lord of his owne life, but that hee depends vpon God, in whom he liues, and moues, and hath his being. *Acts. 17. 28.*

4. This temporall offering, ^f prefigured the spirituall tribute, which euery one that hath giuen vp his name to God, in holy Baptisme, ought to pay, the which is to serue God in spirit and truth. *John. 4. 23.*

5. ^g By this Law, God taught his people, to iudge themselues for their sinnes, that they might not be iudged of him. *Ezek. 20. 43. 1. Cor. 11. 31.*

6. ^h This redeeming of their soules, with money, taught them also faith in Christ, who was to redeeme his people, not with siluer and gold, but with his owne precious blood. *1. Pet. 1. 19.* The people then in omitting this duty, for so many good endes enioyned, transgressed the commandement of the Lord, and so prouoked his iust indignation against them.

But graunt, that the people did not offend in this one particular, Yet their manifold other sinnes, vndoubtedly, were the cause why the Lord permitted *Dauid* to fall into this error, according to that of *Gregory the great. Secundum merita subditorum, disponuntur acta regentium.* Almighty

b 1. *Epist. 5. 7.*

c *Psalm. 103. 13.*

d *Confess. l. 3. c. 11.*

e *Cyril. in ioh.*

f 2. *cap. 91.*

f *Corn. a lapid.*

g *Ainsworth.*

h *Idem.*

i *Moral l. 25. c. 20. and 23.*

God disposeth the hearts of Soueraignes, according to the meritts of their subiects, If they be not *nursing Fathers unto the Church*, and the *ministers of God, for our good*, It is because we gouerne our owne families ill, and our owne persons worse. It is a common fault, indeed the common fault, when any *k mischiefe happeneth unto them, or plague comes neere their dwelling*, Instantly to *l* speake ill of those which are in authority.

Now this murmuring against our gouernours, ariseth (as *m* one notes) from fīue defects in our selues.

The first is, want of humility, for when our hearts are sowred with the leauen of our owne pride, conceyting that we could manage state affaires, a great deale wiser (as *Alphonfus* the 10. said If he had bene with God in the beginning, hee could haue better d^sposed of many things in the world,) then often times a bitternesse ariseth out of the stomacke, into the mouth, So that we cannot forbear to prophane sacred maiesty.

The second is, want of wisdom, to discerne the policies of Princes, for the disguising of a purpose, with a pretence, is not forbidden in the Bible. *n* *Solomon* pretended to diuide an infant, to good purpose, But did not, and *o* *Paul* pretended to *Judaize*, but did not, *arcana reipublice mysteria regni*, State plots are not easily digested, of *p* countrey stomacks, as Father *a* *Latimer* sayd, they be *no meate for mowers*.

The 3. is, want of compassion, in not weighing the temptations of Princes, hauing al meanes of

& Psal 91 10.

1 1. Pet. 2. 10.

m *Mr. Mer-*
brai ser. at the
Spittle. An.
1602.

n 1. King.

3. 25.

o A. A. 16 2.

p *Anthony*
Perez, in his
politicall A-
phorism,
q *Ser. on Sep-*
imag. Sund.

of misdoing, and nothing to keepe them from outrageous sins, but only the feare of the Lord. A bolome friend, is bold to tell a priuate person of his fault, But alas, who dares say to the Pope, or Prince, *Domine cur ita facis*? If his domesti-call chaplaine, I meane his conscience chide him not, his other chaplaines are of his closer, and they quoth old *Latymer*, will keepe his follies close; *a miserie fatall vnto great potentates, whom flattery will neuer suffer to know themselves, in healsh, or sicknesse.* We should therefore construe Princes actions euer to the best, according to the lawes of the *Thames*, *When two wherries meete, the banke is theirs by right, that haue wind and tide against them.*

The 4. is, want of thankfulnessse, Princes are shieldes, vnder whose shelter wee lead a quiet and a peacefull life, in all godlinesse and honesty, Sweet peace is the greatest of all blessings temporall, and freedome of the Gospell, is the greatest of all blessings spirituall, as being the power of God, vnto saluation. Yet there be refractorie fling-braines, enioying both, vnder the gouernment of pious princes, which are ready to quarrell their authority, concerning the tithing of mint, and other small matters of ceremonies, indifferent inioyned, to preserue the vnitie of the spirit in the bond of peace.

Hippodamus in *Aristotle*, was censured for writing of common wealths, being but an architect; yet Carpenters and Malons, among vs, are busie builders of new Churches, and framers of new disciplines: but the greatest of all, is want of

*r Daniel in
Edw. 5.*

r Hos. 4. 18.

r Rom. 1. 16.

*v Politic. 2.
2. c. 6.*

of equity; when as we blame the King, for our owne faults; as for example, wee desire confident proceedings in the businesse of religion, and yet we weaken them with our owne diuisions, and dissentions: If euery man in his place shall examine himselfe, and lay his hand on his owne heart, he shall vnderstand easily, that the bad ordering of his owne selfe, and his owne things, is part of the cause, why *the wrath of the Lord, is kindled against Israel*. If Dauid of himselfe takes the whole blame to himselfe, it is (as I haue shewed,) his humility. But if we cast it vpon him, it argueth in vs a great want of meekenesse, wisdom, piety, thankfulness, equity.

3. In the resolution of Dauid, here ^x Diuines obserue his zeale; for in warre, the conquering enemy doth insult, and blaspheme, ^y *where is now their God; Is not the Lord, in whom they trust, able to defend his Israel as with a shield?* And in famine, good people should be forced to beg their bread of strange nations, and to receiue curtesies of enemies, which the *Grecians* aptly terme, *Dora adora*, giftes and no giftes; And the ^z *Latines*, *panis lapidosus*, a loafe so hardly digested as a stone: And that had bene dishonorable not only to their countrey, heretofore flowing with milke and hony; But also to God, as if the ^a *sheepheard of Israel*, had not meanes to feed *the people of his pasture, and the sheepe of his hands*. And therefore Dauid here desires, to depend vpon God only, *Let vs fall into the hand of God*.

Many professours, in these dayes of relapse, began

^x *Martyr. in loc.*

^y *Psal. 42. 13.*

^z *Fabius Ver. rufinus apud Sen de benef. l. 2. c. 7.*

^a *Psal. 121. 4.*

began to be luke-warme, yea, some were so cold in their deuotion, and zeale, that they seemed frozen in the dregges of their profit, and pleasure, so little regarding the light of *Israel*, and honour of this our braue victorious nation, that they resolved vpon the conclusion of the match, not onely to be sonnes of the Pope, but also the seruants of a strange people. Yet (God be thanked) England had her Dauids, who did not cease, night and day, to call and cry to the Lord, *For thy sonnes sake, for thy Sions sake, let not our insulting enemies, a bloody generation, drunken with the blood of the Saints, haue their desires ouer vs: For their mercies are full of cruelty: But let vs fall into thy handes, for thy Iudgements are full of mercy.*

And it is vndoubtedly Gods owne worke, who brings light out of darkenesse, and can doe whatsoeuer he will, and will doe whatsoeuer is best for his people, sometime by weake meanes, and sometimes by no meanes, and sometime by contrary meanes, against whom *there is no wisdom, nor understanding, nor counsell*: That our Dauids prayer is heard, our religion established, our peace settled, good men incouraged, our open enemies discomfited, and our false friends discovered, and worthily deluded, To whom I know no more, but only this.

6 Pro. 21.30.

If you be good Christians, and settled Protestants, so remaine. If you were once, and now fallen, returne: If you neuer were, repent. If you neuer will be, perish.

Were it not for the honour of God, and glo-

c Psal. 74. 5.

d Psal. 79. 1.

e Martyr.
Willet.

ry of his people, the cast happily might prooue measurable, whether it bee better to bee slayne by the sword, in warre, or by the pestilence in peace. But a good man, and a good magistrate, especially considering, *barbarus has segetes*; That the blasphemous aduersaries of God, *roare in the middes of the congregations, and set up their banners for tokens, breaking into Gods inheritance, defiling the holy Temple, and making Hierusalem an heap of stones*; And how they giue the dead bodies of his seruants, to be meate vnto the foules of the ayre, and the flesh of his Saints, vnto the beastes of the land; I say, the new borne babe in Christ, vnderstanding these things, easily resolues, as Dauid here, *Let vs fall into the hand of the Lord, and not into the hand of man.*

4. Learned Expositours obserue, the wise-
dome of Dauid, in chusing, *é malis minimum*, of three mischiefes, the lesser. *Abulensis* vpon the place, notes aptly, That God made these 3. punishments inequall in time, 7 yeares of famine, 3 moneths of warre, 3 dayes of pestilence, that hee might make them equall in magnitude, and so put Dauid into his doubts, so well as his dumps.

The time being equall, the plague doubtlesse is more gricuous then warre, and warre more gricuous then famine. But seuen yeeres famine, may bee so bad as three moneths fleeing before cruell enemies, and three moneths of bloody warre, so bad as three dayes of plague, Yet Dauid chose the pestilence for these reasons.

1. In the rebellion of *Absolon*, he had cryall of the sword, for there fell in that ciuill warre,

f 20. thou-

f 20. thousand of the people. And he had felt 3.
yeeres famine, for the sinne of Sauls house:
h But he neuer yet had experience of the plagues
as then, *Ignoti nulla cupido, so nulla formido.*

2. The plague is Godsⁱ immediat hand, his
sword. 1. Chron. 21. 30. His arrow. Psal. 91. 5. The
k physitians haue termed it, *fulmen caeleste*, The
thunderbolt of heauen; and the canonists, *Bellum
Dei contra homines*, the warre of God against
men.

Happily you will obiect, is there any euill
in the city, and the Lord hath not done it. Amos.
3. 6. It is true, that warre and famine are from
the Lords hand, but herein hee doth vse other
instruments, as the sword of men in warre, and
other deuouring creatures in famine, and so con-
sequently, whereas in the pestilence wee seeke
onely to the mercies of God, in warre and fa-
mine, we are to wrestle with the cruelties of men
also, whose heart, saithⁱ Esay, is to destroy, *To take
the spoyle, to tread their enemies downe, like the mire in
the streetes.* (saith the Lord,) *was a little displeased,
but they helped forward the affliction.* Zach. 1. 15.
As if he should haue sayd, my purpose was only
to try you, but their end to destroy you, now we
beare more then patiently the Lords rod, then
the hard of man

3. David did chuse that punishment, which
was most agreeable to his sinne; his^m fault in
numbring the people, was to try his power, and
to put his affiance therein, and therefore being
sorry for his error, he desired the plague, that he

f 2 Sam. 18. 7.

g 2 Sam. 21. 1.

h Martyr
in loc.

i Aulensis.

Wilkes.

k Hypocrates.

Mercurialis.

apud Dr. Eedes.

Physicke for
the plague.

l Eccl. 10. 6. 7.

m Genes
note.

Cornel. a La-
pid in Exod.

30. 12.

a Martyr.

o Job. 31. 24.

might not trust any more to the arme of flesh, but altogether rely vpon the Lord. For had he chosen warre, men of valour would haue resisted, and imagined that their sword should haue saued them: And if he had chosen famine, money-men would haue trusted in their purse, making gold their hope, and saying to the wedge of gold, thou art my confidence. Hee that hath siluer, may buy bread, and hee that hath enough bread, need not to starue for hunger, but a man infected and afflicted with the plague, hath no weapons, or means to relieue his distressed estate, but onely prayers, and teares.

Mysticall, this numbring of the people, saith *Ruperius* vpon the place, figures carnall *Israelites*, boasting in the works of the Law; for to thinke that a man is iustified by works, when as *Abraham* was iustified by faith, is to trust in chariots and horse.

p Rom 8. 28.

Lastly, Diuines obserue *Dauids* faith, and affiance in the Lord, as being assured that all things worke together for the best, vnto those that feare him; he well vnderstood, that God hath a left hand of *Iustice*, so well as a right hand of *mercy*. But the godly feele each hand gentle, both hands of God are right hands vnto them. Is there dearth in the land? *Daniel* will thriue with water and pulse, so well as other with wine and lunkers. Is there persecution in the Church? To suffer death in *Christs* cause (quoth holy *Bradford*), is the high way to heauen on horsbacke. Though *Esau* bee stronger then *Jacob*, yet the greater shall serue

q Fox. Mart.
pag. 1492.

serue the lesser. The number of Gods elect is small, the number of reprobate fooles, infinite. The Church is a little flocke of lambes, in the mids of wolues, and yet *populus maior seruit minori*, many that are bad, serue those few which are good, *non obsequendo* (quoth *Augustine*,) *sed persequendo*, not by doing good, but by doing mischief to them, and so they turne Goldsmiths of God, to make crownes for all such as in his battailes haue fought a good fight. If other troubles arise, touching our goods, or good name, *Dauid's* resolution is, *It is good for me that I haue beene in trouble.* For affliction holdes men in, as hauing little outlets, or leasure for idlenesse and luxury. Doth sicknesse, and of all sicknesse in many respects the most vncomfortable, *the pestilence*, come nigh our dwelling? Yet let vs not be *afraid for any terror by night, or the arrow that flyeth by day*; But instantly, and that constantly, resolute with *Dauid* here, let vs fall into the *hand of God* and not into the *hand of man*. As we feele more sensible comfort of the Sunnes heate, when we are cold: So the greater our danger and extremity, the greater is that power and piety that deliuereth vs.

These vertues are the brightest starres in the sphere of maiestie, manifesting *Dauid's* duty to God and man; and the reason of all this high and holy resolution is, because *the mercies of the Lord are great*, great in their nature, as being riches of his goodnesse, *Rom. 2. 4. Exceeding riches of his grace*, *Ephes. 2. 7. Great in their number*, as being *multitudes of mercies*, *Psal. 51. 1. Great in their continu-*

1 Ser. 78. de temp.

Psal. 119. 71.

ance, as being *for euer and euer*. *Psal* 103.17. That is, as the doctours expound it, from euerlasting predestination, to euerlasting glorification: eue-ry way so great, that our Prophet saith in the 145. *Psal.* at the 9. verse. *His mercies are ouer all his workes.*

Of which I find a two fold construction, and each of them exceeding comfortable.

1. *His mercies are ouer*, That is, greater then all his works, not in propriety, for all the vertues of God are equal, as being essential attributes; But in effect and extent greater; For whereas Gods indignation is but vpon the 4. generation of such as hate him, his mercies are vpon thousand generations of those that loue him, and keepe his Commandements: Among the 13. properties of God. *Exod.* 34. Almost all of them appertaine to his mercy, whereas one concernes his might, and only two his Iustice.

The 2. construct on is, *his mercies are ouer all*, that is, shewed in all, and towards all his works, for the latter clause, *his mercies, &c.* is nothing else but a repetition of the former, *The Lord is good vnto all*, His goodnesse is the same with his mercy, and *all* is *all* his works.

The mercies of God then are great to the whole vniuerse, more specially to the reasonable creatures, and among those, principally, to such as loue him, and feare him, and call vpon him faithfully, As our Prophet in the before cited *Psalme*. verse. 18.19.20. His mercies compass them about, on all sides, and at all seasons, on euery side, for

t Genes. in
Ps. 145.

u Chrysost.
August. Enthy-
mus in loc.

for hee maketh an hedge about them, and about their houses, and about all they haue. *Iob. 1. 10.* They bee his enclosed vineyards, of whom hee saith. *Esa. 5. What could I haue done more for my vineyard, which I haue not done for it,* and his mercies are toward them at all seasons, as the blessed Virgin in her *Magnificat*, throughout all generations.

To speake more distinctly, the mercies of God toward vs, are seene in two things especially, *donando et condonando*, That is, in giuing vs whatsoeuer is good for vs, and in forgiuing whatsoeuer is euill, euill of sinne, euill of punishment for sinne, pardoning all our offences against himselfe, against our other selfe, against our owne selfe; lastly his mercies are great,

in $\left\{ \begin{array}{l} \text{Inferendis.} \\ \text{Differendis.} \\ \text{Anferendis.} \end{array} \right\} \text{supplicijs.}$

Mercifull in inferring punishment, for when as we deserue to be scourged with *Scorpions*, he chastiseth vs only with the rod of men, and with the stripes of the children of men. *2. Sam. 7. 14.* We confesse, that we sinne greatly; So *David*, verse. *10. of this chapter.* But the Lord saith, *I was but a little displeased.*

Mercifull in deferring punishment, as being
* full of pittie, slow to wrath, long suffering, of great goodnesse, *cito struis, tarde destruis*, making the whole world in sixe dayes, and yet was in destroying one citie seuen dayes.

* *Psalm. 103. 8.*

Merci-

y *Apud Abulens in loc.*

z *Antiq. l. 7. c. 13.*

a *Martyr. Walter Comestor.*

Mercifull in remouing punishments, as in this present example, For the *Rabbines* haue a fable, that the plague threatned here 3 dayes, continued only for one houre, ^z *Iosephus* writes that it continued only from morning till noone; others conceiue, that it continued on ly till the time appointed for euening sacrifice, that day when it begun. ^a They who stand vpon the precise letter of the text, say that the time was shortned, for the Lord repented him, and sayd to the Angel that destroyed the people, it is enough. And that was in the beginning of the third day; For had not the Lord stayed the Angels hand, hee would haue gone on smiting, till that day had beene expired and finished.

It is reported of one, that hauing a booke of 2 leaues only, hee could not in all his life read it ouer; one leafe was red, wherein was registred, the iudgements of God, in consideration whereof, he cryed out, enter not into iudgement with thy seruant, O Lord, &c. The other was white, in which were written, the mercies of God, in admiration whereof, hee cryed out, what is man, that thou art so mindfull of him; as being lesse then the least of thy mercies. If he could not read them in his whole life, how shall I repeate them in this munitie of time? Giue mee leaue on ly to conclude in the words of our mother Church. O God whose nature and property is euer to haue mercy, and to forgive, grant vs thy grace, that in all time of our tribulation, in all time of our wealth, in the houre of death, and at the day of iudgment,

ment, we may put our whole trust and confidence in thee, resolving always as David here, let vs fall into the hand of the Lord, and not into the hands of man, for thy mercies are great.



2. KINGS. 19.36.37.

So Senacherib King of Asbur, departed and went his way, and returned and dwelt in Ninive. And as he was in the Temple, worshipping Nisroth his god, Adramelech and Sharezer his sons slew him with the sword.



His scripture reports two things specially; to wit, the flight and fall of Senacherib King of Asbur, a great Monarch, and a great boaster of his greatnesse, saying in the pride of his heart, verse 23. By the multitude of my chariots, I am come up to the top of the mountaines, by the sides of Lebanon, and will cut downe the tall Cedars thereof, and the firre trees thereof, and I will goe into the lodging of his borders, and into the forrest of his Carmel. I haue digged, and drunke the waters of others, and with the plant of my feete, haue dryed all the riuers of besieged cities. Affronting Gods people, with insolent language, Let not Ezechia

deceive you, neither let Ezechia make you to trust in the Lord, saying, the Lord will surely deliver vs. Hath any of the gods of the nations, delivered his land out of the hand of the King of Ashur: Where is the God of Hamath, and of Arphad, where is the God of Sepharuaim, Hena, and Iua. How haue they delivered Samaria out of mine hand.

Now the Lord, (when this huge Leuiathan, had in his owne conceit swallowed vp Iuda,) put a hooke into his nostrils, and a bit into his mouth, and so brought him backe againe, the same way that he came, making him in the mids of his fury, first to fly, then afterward to fall.

His flight is reported here to be full of { Dishonour, he departed, went away, returned.
Despaire, he dwelt at Ninene.

His fall is described to be very fearefull in respect of three circumstances.

{ The first is of the persons who slew him, *Adramalech and Sharezer, his own sonnes.*

{ The second is of the place where he was slaine, *in the temple of his god Nisroth.*

{ The third is of the time, when he was slaine, *when he was praying and worshipping.*

* In that the spirit doth expresse, *Sennacheribs* recoyling backe with so many words, it is vndoubtedly, to cast disgrace vpon his cowardly flight; For it is no superfluous and idle repetition, when

when he saith, *hee departed, he went his way, he returned.* The name of *King*, is added also to his further shame, as if he should say, see this *King*, this great *King*, whom impudent *Rabshakeh* extolled so highly, by reason of his power, and pompe. He that came vp against all the cities in Iudah, and challenged in his rage, the Lord himselfe, meant not to retire with infamie. But God for his trueth and mercy sake, droue him out thence, euen as chaffe before the wind, the Lord, who cannot lie, sayd by the mouth of *Esay* the Prophet, *I will send a blast vpon him*, and accordingly, *the Lords Angel in one night, smote in the campe of Ashur*, one hundred fourescore, and fise thousand, So when the remnant rose, early in the morning, behold, they were all dead coarces.

b *Es. 37. 7.*

And whereas it is sayd, *He returned, and dwelt at Ninue*, It sheweth evidently, that he not only lost his courage, but that his forces also quailed: For if despaire had not bene as a chaine, to keepe him in, who was ambitious, and insatiable, hee would not willingly haue stayed at home, and content himselfe, with his owne kingdome.

This history may comfort vs in the perill of warre: God which is the Lord of hostes, and King of glory, can, and (as shall make most for his honour, and our good,) will protect his Church, as with a shield. And here wee may sing with *David*, *As we haue heard, so haue wee seene in the city of the Lord of hostes, in the city of our God, God vpholdeth it for euer.* For in the year 88. did

Psal. 47. 9.
Psal. 48. 7.

there not a Spanish *Senacherib* come vp against our English *Iudah*, as himselfe fondly conceited, with an invincible *Armado*: did not the *Iesuites*, as foule-mouthed as euer *Rabseketh*, defie God, and his Gospel openly, triumphing in pulpit and presse, before the victory? Did they not cry with a loud voice, from *Rhemes* and *Rome*, from *Flanders* and *France*, that our blessed Queene *Elizabeth*, was a miserable woman, vnable to protect her subiects, and that her Kingdome was *deliuered ouer into the hands of the great king of Ashur*? But albeit the *Pope*, (such was his holinesse,) did blesse them in their endeauiours; yet the Lord did curse them in their ends. He sent a blast among them, a tempest in the mids of them, on the sudden, which in a trice, so disordered their Nauy, that few returned (as *Sennacherib* into *Nine*) the same way they came. *Let God arise, and let his enemies be scattered, let them also that hate him, flee before him, like as the smoke vanisheth, euen so let them be driuen away, and like as waxe melteth at the fire, so let the vngodly perish at thy presence, O God.*

Hitherto, concerning the flight of *Sennacherib*; I am now to proceed in his fall, amplified, First by circumstance of persons, as being slaine by his owne sonnes, *Adramelech*, and *Sharezer*, *David* complaining of *Achitophel*; and *Christ* in the person of *David*, complaining of *Iudas* cryed out, *it is not an open enemy, that hath done me this dishonour, for then I could better haue borne it, neither was it mine aduersary that did magnifie himselfe against me, for then peraduenture, I could haue hid*

Psalm 68. 1.

*c Psalm 55. 12.
d Genebrard.
Bellarmine.*

hid my selfe from him: But it was euen thou, my companion, my guide, and my familiar, we tooke sweet counsell together, and walked in the house of God, as friends.

It is base trechery, to betray a friend, but it is the serpents head, and height of impiety, to butcher a Father. A sonne is the fathers living chronicle, flesh of his flesh, and bone of his bone, an expresse character of his person, and walking Image, neerer and deerer then any friend: What greater indignitie then, or iniury could fall vpon *Sennacherib*, then thus vnfortunatly, to perish by the hands of *Adramelech*, and *Sharezer*, his owne sons: What greater unhappines then thus ignominiously, to lose his life, by those who should haue preserued him aliue, being of all other most obliedged vnto him, as receiuing from him their being; The Lords Angel smote in his camp, one hundred fourescore and fiae thousand, of his souldiers, but God determined to reserue him, for an heauier iudgment; *I wil send a blast vpon him, and hee shall fall by the sword in his owne land; verse 7.*

God, which is the righteous Iudge, doth often passe by the wicked, in small dangers, that he may bring vpon them a greater condemnation, as when *Sauls* life was in *Dauids* hand, he might haue cut off his head, but hee cuts off only the lap of his garment, and so lets him go. God here suffered *Saul* to bee deliuered from the sword of *David*, that afterward he might fal vpon his owne sword; & *Ham*, *Noahs* sonne escaped the great flood, yet for discovering his fathers shame, the flood of Gods wrath ouerwhelmed him.

e Sam. 24. 5.

f 2. Sam. 31. 4.
g Gen 9. 22.

The cities of *Sodom*, and *Gomorrah*, had escaped, doubtlesse many grieuous deserued punishments, but at the length, God rained out of heauen, fire & brimstone, to consume them, and so they were turned into ashes, and made an ensample, to those that afterward should liue vngodly. 2. Pet. 2. 6. So many notorious malefactours, who draw iniquitie with cordes of vanity, and sinne, as it were with a cart rope, contriuing mischief on their beds, and committing all vncleannesse, euen with greedinesse, often escape great dangers, in their drunkennesse, and other outrages; and yet in fine, they come to some fearefull, and exemplarie Iudgement, as here *Sennacherib*, a great tyrant, and a great blasphemer, escaped the stroake of a glorious Angel, that hee might more dishonorably perish in his owne land, and in his owne house, not by forreine foes, or by popular sedition, or by traytors, or by seruants, but by the sword of *Adramelech*, and *Sharezer*, his owne sonnes; And as it was in God, great^h Iustice, that hee who did intend to slay so many children of God, should himselfe bee slayne by his owne children.

*h Borrhaim.
in loc.*

*i Hugo Cardi.
et Wolphius
in loc.*

There were secundarie causes vndoubtedly, moouing these thus vnnaturally to butcher their father. For first it is thought, that *Sennacherib* had assigned ouer his kingdome, to *Esaradon*, his third sonne, whom he most affected, and so meant to disinherit *Adramelech*, and *Sharezer*, Hereupon these two brethren in iniquity conspired against *Sennacherib*, their cruell father, as he

was

was their King, and their naturall father, as he was their parent.

The^k *Rabbins*, haue coyned another deuise, saying, that *Sennacherib* asked his idol, why hee could not vanquish the *Iewes*; and it answered, because *Abraham* the father of the *Iewes*, out of faith and obedience, was content, to haue sacrificed his sonne to God. Whereupon this tyrant following that example, determined to offer vp his sonnes, to get the fauour of his god; But they hauing notice thereof, and prouoked to wrath by this vncouth, and abominable cruelty, rushed in vpon him as hee was worshipping his *Idol* in his chappell, and smote him with the sword.

Thus almighty God, who brings light out of darkenesse, and ordereth all things sweetly, disposeth of bad men, and of bad meanes, for the compassing of his good ends, As^l a cunning physician, he makes of deadly poyson, a wholesome medicine. *Facit bene sinendo fieri quaecunq; male*, saith^m *Augustine*; The text is plaine: that Christ our blessed Sauour, was betrayed and crucified, ⁿ by Gods determinate counsell, and foreknowledge; *Iudas* betrayed Christ, only for money, the *Iewes* crucified him onely for malice. But God gaue his Sonne, and his Son gaue himselfe for vs, only for loue: So that in one, and the same tradition, as^o *Augustine* notably; God is to be magnified, and man to be condemned. *Quia in re una quam fecerunt, causa non una ob quam fecerunt.*

Because God and Christ, did that out of mercy,

^k *Apul. Caluin*
in *Es. 38. 38.*
idem refert.
Oecolampad.

^l *Basil erat.*
quod Dem non
fit author mali.

^m *Enchirid.*
cap 96.

ⁿ *Act. 2. 23.*

^o *Epist. 48.*

cie which *Iudas* and the Iewes did out of malice, God which is *Causa causarum* in whom we liue, and moue, and haue our being, disposeth of all things in heauen and earth, and hell, according to his good will and pleasure. *Adramelech* and *Sharezer* did ill in murthering their father, but God ordered that bloody fact well, in making *Sennacherib* a fearefull example to barbarous tyrants and blasphemers, as a man hunteth one beast with another, and catcheth one bird with another, so God vseth one wicked man for the destruction of another.

p Wolphius
in loc.

p *Adramelech*, and *Sharezer*, as the Poet sayd, *Nomina sunt ipso quæ metuenda sono. Adramelech* signifies, a great King, and *Sharezer*, Prince of treasure, the which names happily, *Sennacherib* imposed for this end, that they might acquire great power and riches, or that he might hereby make them a great deale more terrible to the people? But (oh! the deepnesse of the riches, both of the wisdom and iudgements of God) all the greatnesse of *Adramelech*, and *Sharezer*, was imployed to make *Sennacherib* little, to bereaue him, and that vnawares, both of his kingdome and life, for they slew him with the sword.

7 Prou. 16 4.

Hence we may learne, that impunity for a time is no good argument of innocency, because the wicked are reserued for the day of euill, as the fish that playeth a great while with the hooke, is caught at the last; euen so the wicked, into whose nostrils (as it is sayd in this Chapter at the 28. vers.) God hath put an hooke; reioice in doing euill,

euill, and delight in frowardnesse, vntill they perishe at the last, nay some of them are so shamelesse, and gracelesse, that howsoeuer, they well escape present danger, yet their sinnes, as *Paul* speakes, goe before vnto Iudgement, and so they stand condemned in the conceit of themselves and others. In their life, their owne conscience condemnes them, in such sort, that here they begin to feeble the flashes of hell fire. No place (quoth *Seneca*) will make a wicked man quiet, for that he thinks; Although I bee not as yet taken, I may neuerthelesse be taken at the length, and that I haue not hitherto beene taken, is come rather of fortune, then of confidence: In their death, other men, and that iustly, condemne them; for a ranke *Athiest*, obstinately dying an *Athiest*, may be sayd without breach of charity, to be damned. If any be thus openly known by his fruits, *woe to them which speake good of euill, and euill of good, who put darkenesse for light, and light for darkenesse, who put bitter for sweet, and sweete for bitter.*

7 Es. 5 20.

2. The tragicall end of this vngodly tyrant murdered by those, who came out of his owne bowels, admoniseth vs, what a fearefull thing it is, to fall into the hands of the liuing Lord. His feete are sayd to bee of wooll, but his hands of iron, slow to wrath, and of great patience, before he comes to punish, but when he commeth, hee will pay home, he hath in his hand a rod of iron to breake his enemies in pieces, like a potters vessell.

3. Here wee may note, that the destruction of great blasphemers is vsually sudden, acted not only in such a time, and in such a place, but also by such persons, as they least suspect. As *Iob* speaks, *they spend their dayes in wealth, and suddenly goe downe to hell;* and *David*, *oh how suddenly doe they consume, perish and come to a fearefull end.* As *Belshazzar* in the mids of his carousing, *Haman* in the mids of his malice, *Herod* in the mids of his pride, *Julian* in the mids of his fury, *Sennacherib* the great King of *Assyria*, the terrour of nations, (who with the sole of his feet, dried vp all the riuers of besieged places, and turned defenced cities into ruinous heapes) in the mids of his idolatry, (for as it followeth in the next circumstance, to be considered; Hee was in his owne land, in *Niniue*, the strongest city of all his land, in his stately palace, the most inuincible forresse of al *Niniue*, in his Royall chappel the most secure place of all his palace; Yet) it so came to passe, that as hee was in the temple, worshipping *Nisrock* his god, *Adramelch* and *Sharezer* slew him with the sword.

Out of this circumstance, wee first obserue, that when almighty Gods hue and cry cometh after any malefactor, for wickednesse committed, that nothing is able to shelter him: as *David* in the 139 Psalme, *whither shall I goe from thy spirit, or whither shall I goe from thy presence, If I climbe vp into heauen, thou art there, If downe so hell, thou art there also?* *Intra omnia sed non inclusus, extra omnia sed non exclusus*, His eyes are all-seeing, his

his eares all-hearing, his handes all-doing, when hee sent^r frogs into the land of Egypt, *Pharaohs* stately pallace was not able to keepe them out, but they croked in euery corner of his house, scrawling in his bed-chamber, and creeping vpon his pillowes; a malefactor escapeth happily the magistrates hand by forsaking the parish, or the place where he dwels, or if that will not serue, by flying out of one liberty into another, or if that fayle, by running out of the countrey, or if this will not doe the feate, by leauing the countrey, crossing the seas into forreine laids, and forlorne Ilands, as *Adramelech* and *Sharezar* fled into the land of *Ararat*. But yet the Lords hand and stretched out arme wil (euen while he thinks himselfe secure) find him out, and giue him a deadly blow; The Lords hand found out^u *Jonas* on the seas, and committed him close prisoner into the whales belly, the Lords hand found out the cruell *Idumeans*, albeit they did^x dwell in the clefts of the rockes, and sayd in the pride of their hearts, who shall bring vs downe to the ground? Though thou exaltest thy selfe as an Eagle, and make thy nest among the starres, Yet thence will I bring thee downe, saith the Lord, The Lords hand found out *Nabuchadnezzar*, being at rest in his owne house, flourishing in his owne palace, saying in vaine boasting, ^y Is not this great Babel, which by the might of my power, I haue built for the honour of my maiesty. While the word was in his month, a voyce came downe from heauen, O King *Nabuchadnezzar*, to thee be it spoken, Thy kingdome is departed from thee, and they shall

^r Exod 8.

^u Ionah. 2.

^x Obad 3. 4.

^y Dan. 4.

drive thee from men, and thy dwelling shall be with the beastes of the field, and the very same houre was the thing fulfilled upon Nabuchadnezzar, and he was driven from men, and did cate grasse as oxen, and his body was wet with the dew of heauen, till his hayres were grown like Eagles feathers, and his nayles like birdes claws.

^a Cedrenus.
list.

^a Ambrosius.
66 Episthanian
heres 21.

^b Platina.
^b Balans. in
cimo vita.

^c Tom 5 O-
perum pag.
141.

^a When Phocas had built a strong wall about his palace, for security, hee heard in the night a voyce, O King, though thou build as high as the clouds, yet the city may be taken easily, for the sin within marres all. The Lords hand found out ^a Simon Magnus, as hee was presuming to fly vp into heauen, in the publique theater of Rome, and there he gaue him such a fall, as that hee could neuer rise more. The Lords hand found out ^b Siluester the second (who to get the Popedome gaue himselfe to the deuill) as hee was in a chappell singing of a masse the Lords hand found out Nitingall, a blasphemous popish priest, in the very pulpit. No place, be it neuer so high or so holy, so deepe or so darke, so foule or fayre, can exempt the wicked from the wrath of the Lord. It is true that Gods dwelling is in Sion onely, Psal. 76. 2. as ^c Hugode S. victor. gloseth it, in mundo est ut imperator in regno, in ecclesia ut pater familias in domo, in anima fideli ut sponsus in thalamo. He dwelleth in the world, as an Emperor in his kingdome for the earth is the Lords, and all that therein is, Psal. 24. 1. He dwels in the Church, as a master in his house, for the house of God, is the Church of God, 1 Tim. 3. 15. In a faithfull soule, as the bride-

bridegrome in his chamber, there he suppes and refresheth himselfe. *apoc. 3.20.* but our iniquities on the contrary, make a separation betweene God and vs, *Esay 59.2.* And so God is sayd in the holy scripture to be farre from the wicked, and the wicked to goe farre from God. The which is proued in the^d prodigall child, who tooke his iourney into a farre country, that is, far from God, farre from goodnesse. Answer is made by *S^c. Augustine*, in one word, *Deus non ibi deest, ubi longe est, quia ubi non est per gratiam, adest per vindictam*, Although in respect of saluation, and grace, God be farre from the wicked, yet in respect of his power, and punishment, alway so nigh, that his outstretched arme can euery where reach and ruine them. God dwels in *Sion* only, but is present in *Babylon* also.

Secondly, we note from this circumstance, Gods exact *Iustice*, who would haue *Sennacherib*, to perish in the same place, where hee had offended most, he was a great *Idolater*, and he committed that *Idolatry* most in the chappell of his *Idoll Nisrock*. And therefore Gods reuengefull hand did find and confound him in the right *ubi*; so the Prophet *Elia* sayd to King *Ahab*, *Hast thou killed and gotten possession also*, thus saith the Lord, *in the place where the dogs licked the blood of Naboth, shall dogs euen licke thy blood also.*

The corps of *M^r. Arden*, slaine by the consent & counsell of his own wife, was laid as a spectacle to men and Angels, in the very same field which he had vniustly taken from a poore widdow, and

d Luke. 15. 13.

c *Manuel.*
cap. 1.

f 1. King.
21. 19.

g *Hollinsh.*
Chron.

it is well ordered in our State, that where men commit outrageous murthers, there they should dye the death for it, The iudgements of God is at all times terrible, but being executed in the same place, where the malefactor acted the fault, it is more fearefull, it putteth him in mind of his offence, with all the circumstances thereof, and so makes his conscience to denounce his owne condemnation.

Euery day should be to the good man, a Sabbath; and euery corner of his mansion, a priuy chappell, as occasion is offered for deuotion: O then I beseech you, by the mercies of the Lord Iesu, take heed of sinne in your secret closets, and chambers, for nothing is hid from Gods al-piercing eyes, which are *as a flame of fire*, who can make your very table a snare to take you withall, and the thinges which should haue beene for your wealth, an occasion of falling; hee can make the ^h stone out of the wall, and the beame out of the timber, to cry for *Iudgement* against you: *Dauid* afflicted heauily, said, *euery night* wash I my bed, and water my couch with my teares. He had offended most in his bed, hee did a^t his repentance therefore most in his couch. Imitate *Dauids* example, who was a man according to Gods owne heart, when thou comest into the roome, defiled with any filthinesse of thine, sinne no more, but water the place with teares, otherwise God may smite thee with a sudden and vn-happy death, as hee did *Sennacherib* in his temple, where he transgressed most.

b Habac. 2, 11.

It was in God also great Iustice that he should perish by the sword who had abused the sword, in shedding innocent blood. It was a iust iudgement vpon the cruell Egyptians to be drowned in the sea, because they cast all the male children of the *Hebrewes*, into the riuer. It was a iust iudgement vpon *Adonibezek*, that the thumbes of his hands & feet were cut off, hauing before done the like cruelty to seauenty kings, and constraining them to gather crumbs vnder his table. *Iudg. 1. 6.* It was a iust iudgement vpon the tyrant *Maxentius*, that hee was ouerthrowen in the same bridge, which he craftily built, as a snare for the destruction of *Constantine*; It was a iust iudgement vpon Pope^k *Alexander* the 6. who was poysoned at supper, with the very same wine, (his seruant mistaking a bottle) which hee had prepared as a deadly draught, for his familiar friend, *Cardinall Adrianus*; It was a iust iudgement vpon the chiefe plotter of the most execrable gunpowder treason; that being pursued he should himselfe bee first scorched with powder, and afterward killed with a gunne, and so the mischief fell vpon his owne head, and his wickednesse vpon his own pate. *Non est lex equior vlla, Quam necis artifices arte perire sua*; No iudgement more fit, then that they who dig a pit for others, should fall into the mids of it themselves, as *David* phraseth it *Psalme. 57. 7.*

The third circumstance, to be further examined, is the time, when *Sennacherib* was slayne, and that is sayd here to be, when he was in praying,

i *Enseb. lib. 8. cap. 9.*

k *Pet. Bem. hist Venet. lib. 6.*

1. Cor 8.4.

m *Archieus.*
Aquin. in loc.

ing, and worshipping his god Nisrock. From whence we may see what an idle thing an idol is, for we must imagine, that *Sennacherib*, when he saw *Adramelech*, and *Sharezer* rushing in vpon him, and ready to kill him, heartily called vpon his god for helpe, and doubtlesse, *Nisrock*, if hee had had any power, would not haue suffered his prime favorite thus vnfortunatly to perish in his temple: but an idol, as *St Paul* teacheth vs, is nothing, and what would you haue nothing to doe: ^m Something it is in opinion, and esteeme, for so there be many gods, and many Lords, but nothing in trueth and value, something in the mind of an idolater, but *nothing in the world*, nothing in worth, or working, every founder is confounded by the grauen Image, *Jeremy. 16. 14.* So *David*, Idols are but silver and gold, the worke of mens handes, they haue mouthes and speake not, eyes haue they but see not, they haue eares, but yet they heare not, neither is there any breath in their nostrils, they that make them are like vnto them, and so are all they that put their trust in them, and *Ezechiah* in this present chapter at the 17. verse. *Trueth it is, Lord, that the kings of Assur, haue destroyed the nations, and fired their gods, for they were no gods, but the worke of mans hand, even wood and stone, therefore they destroyed them.*

The Papists inuocating Saints, in stead of the Saviour, and adoring their images, even with the same kind of worship, which is due to the Prototype, kneeling, crouching, creeping to stockes and stones, offer in the temple the sacrifice of fooles, calling vpon *Baal* and *Bell*, who
can

can neither heare them, nor helpe them; ^a Heave
o Israel, the Lord thy God, is Lord only, and him only
shalt thou serue. Wee find in the Bible, precept
 vpon precept, as ^o *Esay* speakes, and line vpon line,
 for our praying vnto God in the time of trouble;
 but for innocation of Saints in the scripture,
 neither precept, nor promise, nor patterne: the
 pictures of the saints of Christ, of the martyrs of
 Christ, of the mother of Christ, adored and wor-
 shipped, are not able to saue their seruants, more
 then *Nisrocke* here did *Sennacherib*, who notwith-
 standing his deuotion, in the chappell of his owne
 house, was ignominiously slayne in the fight
 of his *Idol*, and that in the very act
 and houre of prayer, as hee

^a Deut. 6. 4.

^o Es. 28. 9.

was in the temple, wor-

shipping Nis-

rocke.

(*)

DAN.



DAN. 13. 16.

Shadrach, Meshach, and Abednego, answered and sayd unto the King, &c.



Nabuchodonosor, an idolatrous and a proud king, in the words immediately going before, questioned *Shadrach, Meshach, and Abednego*, the true seruants of the most high God, whether they would serue his gods, and adore that image, which hee by solemne edict had commanded to bee worshipped; threatning them (if they did not obey) with death, and that imminent death, in the same houre, and that imminent death, a violent death, and of all violent deaths, the most horrible, to be cast into the mids of a fiery fornace; To which, answere is made by them in our text conteyning

their { Resolution,
Reason of their resolution.

Their resolution
appeares to be pe-
remptorie by the

Preface of their speech, O *Nabuchodonosor*, wee are not carefull to answere thee in this matter.

Conclusion of their speech, be it knowne vnto thee, O King, that wee will not serue thy gods &c.

The

1. Taken from Gods al-
mighty power, behold our
God, whom wee serue, is able to
The reasons of this resolution are two, *deliuer vs from the burning
fierie furnace.*
2. From his holy will,
and hee will deliuer vs out of
thy hand, O King.

These three verses then are placed in the mids
of the chapter, (as some diuide) betweene 15.
verses on each side, like the sunne in the mids
of the firmament, and the heart in the mids of
our body, from wherence doth arise the light and
life of the whole story: let vs follow the light, &
proceed according to the propounded method.
The resolution of these words is ^b prudent and
pious, reseruing vnto God, the things which are
Gods, and yet giuing vnto Caesar, the things which are
Caesars; Affording Nabuchodonosor his due title,
King, and yeelding obedience to him as to their
King, rather patiently suffering the payne, then
obstinately resisting the power, because the God
of heauen had giuen him a kingdome, power,
and strength, and glory, verse. 37. of the former
chapter.

This example should teach euery soule to be
subiect vnto loueraigne authority, taking vp
against a tyrant prince, not a sword, but a buckler,
obeying *ferenda non feriendo*, suffering his will,
(If not command things according to the rules
of piety) to be done of vs, If otherwise, to be

a Lesser en-
glish Bible.

b Hugo Car.
et. Hiero. in loc.

c Tom. 2 pag.
18.

d Epistole
before Herod
and Pilat re-
conciled
e See Popish
positions and
practises. pag.
20.

f Sheldons ob-
servations of
Ignatius spi-
rits. pag. 25.

done on vs, a wicked gouernour is a Nabuchad-
nezzar; that is, as the word is interpreted, *the*
mourning of the generation and the weapons of the
Church, are prayers and teares: *Ecclesia Christi*,
quoth^e Hierome to Theophilus, *est fundata patiēdo,*
magis quam facienda contumeliis; an hard lesson, I
confesse, which is not well taught, but in a few
Churches, and well practised almost in none: for
Schismatickes in vpholding their pretended holy
discipline, ~~shoute aloofe at~~ *at Cesars crowne*, and
Icured Papists are^e right downe traytors, and
professed King-killers, in maintaining their Anti-
christia *Hierarchy*, both haue dangerous positions,
and practises in this kind, the one to beate downe
the walles of Sion, by disturbing the peace of
the reformed Church, and the other to build vp
the walles of Babylon, by defending the abomi-
nation of the deformed Synagogue.

The Lord of the vineyard, Marke. 12. sent
seruants to his farmers, that hee might receiue
some fruits of the same, but they *beat some, and*
killed others; the Schismatickes are *Cedentes*, the
Papistes and Heretickes *occidentes*, the villaine
f *Rauiack* confessed at his death, that he was so-
ry for that hee had committed murder, but not sorry
for that he had killed the King.

God which art the King of kings, thou
the Lord paramount, from whom all power is
deriued, If thou send good Princes (as thou hast
out of the riches of thy great mercy to this land,
at this time) giue grace that we may still honour
them as our nursing fathers, and not in an age to
come,

come, for the condigne punishment of our sinne, that wee may receiue them as thy rods, with all humility, patience, piety, resolving as that holy Martyr, & John Bradford; If the *Queene* will giue mee life, I will thanke her, If shee will banish me, I will thanke her, If shee will burne mee, I will thanke her, If shee will condemne me to perpetuall imprisonment, I will thanke her.

O Nabuchodonosor, wee are not carefull, as they gaue to Nabuchodonosor, the things of Nabuchodonosor, So they referued vnto God, all honour due to God; as if they should haue sayd, in an argument of another nature, wee would bee carefull, happily curious, in returning a pleasing answer to the King, but in this matter, all our care must be cast vpon the Lord, who being a ieaious God, will not giue his glory to another, nor his prayse to grauen images, *Esay. 42. 8.* O Nabuchodonosor, we will shew by deeds, that it is better to obey God, then man; In reason as well as in religion, a true proposition is to bee granted, a false, to bee denyed, only the doubtfull and probable, to bee disputed; humane demonstrations, and diuine testimonies, are without controuersie, the lawes of the Medes are not alterable, much lesse the commandements of God questionable. So ^k Balack answered the seruants of Balack: If Balack would giue me his house full of silver and gold, i can not goe beyond the word of the Lord my God, to doe lesse or more. So ^l Ioseph answered his wanton mistresse; How can I doe this great wickednesse, and so sinne against God. The breach of the least com-

g Fox. Martyr. pa. 14. 64.

b 1. Pet. 5. 7.

i Hieron. Hug. Card.

k Num. 22. 18.

l Gen. 39. 9.

m See Martyr
loc. com part.
1. cap. 37.

mandement in the second table, concerning our neighbours, is a sinne, but a transgression of the first table, concerning our duty to God, a greater offence: For as *Bernard* and other diuines obserue, God hath, in old time, dispensed with some precepts of the second table, as in bidding *Abraham* to kill his sonne *Isaac*, contrary to the 6 commandment, and in suffering the Fathers to haue many concubines, contrary to the 7. commandment, and in aduising his people to rob the wicked *Egyptians*, of their iewels, contrary to the 8 commandment. But God, (*who can not deny himselfe*) neuer yet dispensed with any commandment of the first table, touching his true worship, and holinesse, and therefore *Shadrach, Meshach, and Abednego*, delighting in the law of the Lord, and exercising themselves in it, day and night, and vnderstanding that it saith expressely, *thou shalt haue no other gods; and thou shalt not make to thy selfe, any grauen Image*, resolved instantly, constantly, that they would neither serue the false gods of *Nabuchodonosor*, nor yet adore his golden image.

Cyprian, the blessed Martyr, in the like case, gaue the like answer, for being tempted to forsake the trueth of religion, he replied, as *Augustine* reports, *in re tam sancta nulla deliberatio*, telling the *Proconsull Paternus* to his beard, *I am a christian, and a Bishop, I know no gods but one, that is the true liuing God, who created heauen and earth, and all that is therein. So Martyr Luther*, in the spirit of *Elias*; by fire from heauen, vsed to say, that
the

n Apud Gal.
in loc.
o Baron.
Annal an. 160.

p Loc Com.
dis. de relig.

the principles of faith, are like a *Mathematicall* poynt, which admits neither ademption, nor addition; in such a case, quoth hee, God assisting *I am, and ever will bee, stout and sterne, herein I take upon mee this title; Cedonulli.* So the good Ignatius of his age, *Dr. Rowland Taylor*, (when his friends aduised him, as Peter did his master,) *'pitty thy selfe,* answered, *I shall neuer be able to doe God so good seruice, as now.* I know that the papacy is the kingdome of Antichrist, and that all the doctrine thereof, *even from Christs crosse be my speed, vnto the end of their apocalyps,* is nothing else but idolatry, superstition, errors, hypocrisie, lyes. So the renowned Prelate, *John Iewel*, I deny my learning, I deny my Bishopricke, I deny my selfe, only the faith of Christ, and trueth of God, I can not deny, with this faith, or for this faith, I trust I shall enl.

The schismaticks, in loosing their liuings, and the Papists in loosing their liues, are both exceeding resolute, but it is not the crosse, but the cause that makes the *Martyr*; the *Romanists* are not questioned, for seruing the true God, but for their worshipping their false gods, and for adoring their lord god the *Pope* they bee not condemned (as they say) because *Iesuites*, but on the contrary, because *antichristes*. Our blessed *Iesus* is the way to God, euen that ladder, saith *Augustine*, which *Iacob* saw, *Gen. 28.* Whose foote stood vpon the earth, and the top reached vp to heauen. But the papists haue pieced this ladder at each end, at the top, with the mediation of

Saints

q In Gal. 2.6.

r Foxe Martyrol. pa. 13. 81.
s Mat. 16. 22.

t Answ. to Hardings preface.

u De civ. Dei lib. 16. cap. 38.

x Lib. 2. cap. 1.

y *Ælian hist.*
lib. 14. cap. 4.

Saints, and angels, at the foote, with the merits of their owne works, and so they make Christ Iesus our only mediatur, 1. *Tim.* 2. 5. but halfe a mediatur, and halfe a Sauour; halfe a mediatur, because the Saints are ioynt patrons with him; and halfe a Sauour, because themselves are ioynt purchasers with him, in the worke of their saluation. * *Irenæus* writeth of certaine humorous fellowes, who called themselves, *Emendatores apostolorum*, apostle-menders, and so these men are correctors of the scriptures, accounting *Saint Paul* a very *Lutheran*, for teaching iustification by faith only; So likewise Schismatics in our Church, are not questioned for articles of doctrine, but for poynts of discipline, for matter of ceremonie, not substance, As then *Aristides* who dyed of the bite of a weazell, exceedingly lamented, because it was not a lyon, so the brethren of diuision, and other of their alliance, may grieve that they do not smart for the lyō of Iuda, but for a siely weasel, lately crept out of the *Alps*, which at the first crouded in among vs, at a little hole, but since being pampered at the tables of diuerse rich men, is growen so full and *purse*, that many will rather forsake Gods *plough*; and looke backe to the world, then acknowledge he came in at so narrow an *entrance*. Manners (as it is in the prouerbe) makes the man, and so it is the matter that makes the *Martin*, as the 3 children in our text, *O Nabuchadonosor*, wee are not carefull to answere thee, in this matter.

Yea, but it is the King that commands, and the

the proclamation of a King, is like the roaring of a lyon, and with him, as wee find in the forepart of this chapter, are ioined *the Nobles, Princes, and Dukes, the Iudges, the receiuers, and all the gouernours of the prouinces*, why then are *Shadrach, Meshach, and Abednego*, recusants, and singular in their opinions, especially, considering on the one side their danger, and on the other side, their duty. Lawyers and Diuines, and great clearkes, in other professions often are ready to *speake good of euill, and euill of good*, prostituting their tongues, and pens, and wits, and wils, all that they haue, goods, honour, bodies, soules, to serue the times, and turnes of Princes. ^a If the King bid kill, they kill, If he say spare, they spare: If hee bid smite, they smite: If hee bid make desolate, they make desolate, beating downe mountaines and walles, and towres, amplifying or extenuating euery thing for the pleasing of his humour, and aduancing of his honour.

^a 1 Esd. 47.

It is thought by ^a St. Hierome and ^b other, that the golden Image, set vp here by Nabuchodonosor, was his owne *Statua*, so vaine was his impiety, that being dust and ashes, as a clod of clay in the hand of the potter; he did notwithstanding ambitiously desire to bee worshipped as a God, opposing as it were this image, which himselte made, to that image which appeared vnto him in a ^c dreame, by Gods appointment; and immediatly his plot tooke, for as we read in this chap. at the 7. verse, *all the people, nations, and languages, fell downe, and worshipped the golden image*. David of-

^a In loc.

^b See. Caluin.
et Hugo Card.

^c Dan. 2.

ten said, *thou art my king O God*, but a meere Courtier on the contrary, *thou art my God, O King*. It is court language, to terme the followers and flatterers of *Nabuchodonosor* his creatures.

But beloued, it is not any person, in any place, who may either preiudice a trueth, or priuledge an error: If it bee true, *doe as they say*, though a pharisee bee teacher. *Mat. 23.3*. If false, hold him accursed, though an Angel be preacher. *Gal. 1.8*. That which is bad in it selfe, by defending, is made worse, *causa patrocinio non bona peior erit*, as *e Augustine* writes of *Petilian* contradicting the trueth, *ubi respondere conatus est, magis ostendit quod non potuit respondere*: The more hee would answere, the more hee shewed hee could not answere.

That which is crooked none can make straight, saith *f Ecclesiast*, as there be some diseases which are called *Dedecus medicorum*, a shame to Physicians, so there are some questions, which are *Dedecus theologorum*, a shame to Diuines. *g* The religion of the *Gentiles*, hath no constant confession, or beliefe; but leaueth all to the strength of argument; on the contrary, the religion of *Mahomet*, interdicteth all argument, and inioynes a strict confession only; but holy religion doth both admit, and reiect disputation, with difference. Dubious *Problems* may be discussed in *u* schooles; and accurately handled in the pulpit to; but euident oracles and articles of faith, are simply to bee beleueed: *Litigando, saith h one pithily, res non dirimitur, sed perimitur*; If *Nabuchodonosor*

d Chemnit.
Exam. part. 3.
pag. 131.
e Contra lit.
Petiliani. lib.
3. cap. 50.

f Cap. 1. v. 15.

g Alliance-
ment of lear-
ning. lib. 2.
pag. 110.

h Job Serra-
nus apparat.
pag. 14.

as King command to worship false gods, obey passiuely, not actiuely; suffer his will, as being in higher power, but doe the will of God, as being higher then the highest: here say with the three children, *O king, we are not carefull to answer thee in this matter.*

The 1. reason on which they ground their resolution is Gods omnipotency, *behold, the God whom we serue, is able to deliuer vs from the hot fiery fornace.* Nothing, saith *Tertullian*, is impossible to God, but that hee will not; for whatsoeuer pleaseth him, hee doth in heauen and in earth, and in the sea, and in all deepe places. *Psal. 135.6.* To compass his designes, he doth vse sometime weake meanes, sometime no meanes, sometime contrary meanes; Weake meanes, for it is not hard with the Lord to saue with many, or with few. *1. Sam. 14.16.* He can as easily blow downe the walles of *Iericho*, with the sound of *Rams* horns, as with the thunder of roaring canons. Sometime he workes without meanes, as he created all thinges, of nothing; and Christ immediatly cured many maladies, without any medicines, *The Centurions* seruant, was healed with his bare word; *the Iayrus* daughter, with the touch of his hand; the woman which had a bloody flux, twelue yeares, by touching the hemme of his garment only, *Mat. 9.20.* Sometimes hee doth vse contrary meanes, as *Christ* opened the eyes of one that was borne blind, by annoynting them with clay; and in the work of our redemption, hee gaue life, not by life, but by death, and

i *Lib de carne.*
Christi.

& *Iosuah. 6.*

i *Matth. 8.*
m *Mat 9.25.*

n *Iohn. 9.6.*

• 1 Cor. 1. 23.

p Judg. 15. 16.

q Apu Beaux
Harm. tom. 1.
pag 140.r Do. cin. Dei.
lib. 3 cap 10.s Thom. part.
1 qu. 13. art. 5.

• Rom. 8. 13.

n. Vide Pers.
rium in loc.

that a most accursed death; *Optimum fecit instrumentum vita, quod erat pessimum mortis genus*. And in our effectuall vocation, hee calleth vs by the preaching of the Gospel, *unto the Iewes, a stumbling block, and unto the Grecians, foolishnesse*; In reason more likely to draw men from God, then to win and woe men to God. p Sampson, in slaying a thousand *Philistines*, with the iaw-bone of an asse, was a type hereof, (as q Prosper obserues) insinuating that Christ by *the foolishnesse of preaching*, should confound his enemies, and saue such as beleene, which occasioned that blessed Apostle, to call godlinesse, *a great mystery*. 1. Tim. 3. 16.

It is true, that God can neither dye, nor lie, because these are not acts of power, but defects of infirmity, *Dicitur enim omnipotens*, saith r Augustine, *faciendo quod vult, non patiendo quod non vult*; God is able to doe whatsoeuer hee will, and more then hee will too; i more by his absolute power, then hee will by his actuall, and as God can doe what hee will haue done, so hee will doe whatsoeuer is i best, vnto those that loue him, and therefore, *Shadrach, Meshach, and Abednego*, further added, *he will deliuer vs out of thine hand, O King*.

They speake, concerning his power most absolutely, but concerning his pleasure, which is secret, with an *If*, conditionally, *but if not*, and the reason hereof is playne, because God in his infinite wisdom suffers his people, many times, to be murdered and martyred by the hands of vngodly men.

1. To manifest his providence, who brought light out of darknesse, and life out of death, and ordereth all wickednesse for his owne good endes and glory, making the blood of his *Martyrs* the seed of his Church.

x *Aug. contr. Faust. l. 16.*

2. To shew his omnipotency, for if he should neuer vse ordinary meanes, but alwayes extraordinary miracles, in deliuering his seruants out of their troubles, it would be thought an act of fate, rather then of fauour, done, not by his might or mercy, but ascribed only to nature and necessitie.

3. To try his seruants obedience, faith, humility, patience, magnanimity, perseuerance; for men vndoubtedly shew their loue to God, in their doings, more then in their sayings, & in their sufferings, more then in their doings; in Christs cause to suffer death, is the way to *heaven on horsebacke*, quoth blessed *Bradford*.

y *For. Mart. pag. 1492.*

4. For the good of his people, for that hee doeth hereby hasten their immortality, receiuing them into an euermlasting habitation, and making them partakers of a better resurrection. It is sweetely sayd, that persecutors are goldsmiths to make crownes for the *Martyrs*, and *Martyrs* in the iudgement of the *Fathers*, shall haue greater crownes then other.

z *Tertul. lib. ad. Mart. et Aug. de. ciu. l. 12. cap. 30.*

And therefore the finall determination of these worthies, vnto *Nabuchodonosor*, is briefly this, *If our god will deliuer vs out of his band, O King*, our hearts are ready to glorifie him in our liues, *If not*, our hearts are ready to glorifie him

him in our deaths, If he will accept this our burnt offering, his shall be the glory, but ours the good. *O King, be it known vnto thee, that wee will not serue thy gods, nor worship the golden Image, which thou hast set up.*

a Mat. 16. 24.

And as they sayd, they suffered, the which is an actuall commentary, vpon Christs iniunction, *a If any man will follow mee, let him forsake himselfe.* They did in the quarrell of God, not only forsake *suas*, their houses, and lands, and goods, or *suos*, their father, mother, wife and children, brother, and sisters; but also se their own selues, euen that which was most themselves, their owne soules and liues, loosing them here, that they may find them, and saue them hereafter, in a better estate.

b Hebr. 4. 16.

c Act. 21. 13.

d Lib. de Scrip.
Eccle. in vita
Ignatii.
e Fox Martyr.
pag. 36.

Queene Hester in the like case, had the like resolution, *b If I perish, I perish*, in the like case *S. Paul* had the like resolution, *c I am ready, not to bee bound only, but also to dye at Hierusalem, for the name of the Lord Iesus*; In the like case blessed *Ignatius* had the like resolution, as *d S. Hierome* and *e diuers other* relate, for being adiudged to bee throwen vnto the beastes, and hearing the lyons roaring, *I am (quoth hee) the wheat of Christ, and I shall bee ground with the teeth of wild beastes, that I may be made pure manchet for his owne mouth.* In the like case *S. Vincent* had the like resolution, being as *f Bergomensis* reporteth out of *Augustine*, *Vere Vincentius, omnino siquidem mortis pericula vicit, vicit in verbis, vicit in panis, vicit in confessione, vicit in tribulatione, vicit exustus, vicit*

f See Magdab.
Cent. pag. 1421.

sub.

submersus, vicit vinus, vicit et mortuus. In the like
case *Martin Luther* had the like resolution. I am
certainly determined to enter Wormes in the flame of
our Lord *Iesus*, although I knew there were so many
devils to resist mee, as there bee tiles to cover the houses
in Wormes. All Martyrologies, as well ancient as
moderne, abound with examples in this kind;
Christians in old time, saith *Sulpitius*, desired
Martyrdome, more then men in our time doe Bi-
shopricks; for when once the Gospel is at the
stake, and Gods glory questioned,

*Tormenta, carcer, vngula,
ardensq; flammis lamina,
atq; ipsa penarum ultima,
mors, Christianis ludus est.* As *Pruden-*

dentius, in Hymno de *Vincentio Martire*, diuinely.
Bacon our countryman is termed among the
Schoolemen *Doctor Resolutus*; in like manner, all
the schollers of Christ ought to be *Doctores in-*
concusibiles, as *Nic: de Clemangis* wrote to *Ger-*
son in his 9. Epistle. *Iuuenal* saith in his first Satyr;
Stulta est patientia cum tot ubiq; Vtibus occurras,
peritura parcere charta. But take heed as *Clemang.*
in the fore-cited place doth aduise, *ne sit stulta pa-*
tientia cum tot ubiq; Gladiis occurras, Cum tantam
Ecclesie ruinam et tantam euerfionem videas, parcere
ori, parcere lingua, parcere stilo; to which I will
adde, *peritura parcere carni.*

Brethren, ye haue not as yet resisted the man
of sinne vnto blood, exhort one another, while
it is called to day, marke those diligently which
are

g Fox Martyr.
pag. 776.

h Magdeb.
Cent. 4. col. 44.

i Carbo. lib. 1.
cap. 9. inuadit.
in loc. Theolog.

k. Agud. Rau-
lin / cr. 2. in
Fest. John. E. u. d.

are ready to forsake the Gospel, and imbrace the present world, who trust almighty God so little with their liues, as that vpon rumours of warres, in forreine parts, and shaddowes of feares neerer home, turne backe like *Jordan*, and start aside, like a broken bowe. It is an obseruable note, touching the writings of *S. Iohn*; how that in his Gospel, hee teacheth especially faith; in his Epistles, especially loue; in his *Apocalyps*, especially hope; This booke being (as reuerend *Bullinger* censureth) *Euangelicissimus liber*, of all holy scripture, the fullest of consolation; and the maine poynt of the whole reuelation, is vndoubtedly the certaine destruction of *Babylon*, and most vnspokeable blessednesse of *Hierusalem* aboue.

1. Cor. 16. 13.
Eph. 6. 10.
Galat. 6. 9.

1. Cor. 13. 58.
Rom. 2. 10.

Wherefore stand fast in the faith, quit your selues like men, bee strong in the Lord, and in the power of his might, bee not weary of well doing, but abundant alwayes in the worke of the Lord, continue faithfull vnto death, and the God whom we serue shall deliuer vs from the hands of all our enemies, and giue vs the Crowne of life.

(*)



A B A C V C. 2. 9.

Woe be to him that cometeth an euill conetousnesse
to his house, &c.

There be 2. parts
of this Prophecie. { 1. An expostulation of A-
bacuc, or a complaint in
the 1. and 2 chap.
2. A postulation of A-
bacuc, or prayer, in the 3 chap.



He Prophets expostulatio is two-
fold, the first concerning the li-
centious and loose liues of the
Jewes, compassing about the righ-
teous, either by secret fraudes, or
else by spoyling and open violence. Chap. 1. vers.
2. 3. 4. To which almighty God answereth, in
the seuen next verses, that hee will bring vpon
the *Jewes* for their iniquities, the *Chaldeans*, a bit-
ter and a furious people, who shall trample vpon
the breadth of their land, and possesse their
dwelling places, and lead them away captiue.

The 2. expostulation or complaint, concerns
the grievous oppression and misery, which Gods
people the *Iewes* indured vnder the *Chaldeans*
rulers; *vers. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* O Lord my
God, &c. and soorth to the chap. end.

To which also God answereth in the 2. chap.

R

teach

a *Ribera.*
et *fran.*
a *Messana.*
in *loc.*

b *Hugo. Cardin.*
in *loc.*

c *Vers. 6.*

d *Vers. 22.*

teaching the Prophet how to comfort the faithful, and shewing by vision, that hee will overthrow the Chaldeans, their enemies, when as their ambition and pride shall be full, and at the height. For their generall and chiefe captaine, *Nebuchodonosor*, who doth inlarge his desires as the hell, and as death is vnvariable, gathering vnto him all nations, and heaping vnto him all people, what is he but as one that transgresseth by wine; ^a for as wine doth in the beginning, make the drunkard *Iontall* and merry, but in the conclusion, overthrow him, and expose him to base contempt: even so *Nebuchodonosors* prosperity made him exceeding fearefull, and terrible to the nations round about him, in the beginning: but (as the Lord here tels *Abacuc*,) in the end these people shall take vp a taunting prouerbe against him, and a parable of reproch. ^b As he boasted in five things especially, so there be five mocks or worse against him in this chapter answerable to the same.

1. He glorified in the multitude of his riches, against which it is sayd, ^c Woe be to him that increaseth that which is not his, and ladeth himselfe with thicke clay.

2. Hee gloried in the greatnesse of his kingdom, against which it is sayd in our text. Woe bee to him that coueteth an euill couetousnesse to his house, &c.

3. Hee glorified in the strength of his walled cities, and towres of defence, against which it is sayd, ^d Woe bee to him that buildeth a towne

towne with blood, and erecteth a city by iniquity.

4. He gloried in oppressing of his neighbour *Kings*, and kingdoms, against which it is sayd, *Woe*, bee to him that giueth his neighbour drinke, and maketh him drunken that thou mayest discouer his nakednesse.

e. Vers. 15.

5. Hee gloried in the protection of his *Idol*, and *Idol* god, against which it is sayd *Woe* bee to him that saith to the wood, awake, to the dumbe stone, arise, it shall teach, behold it is layd ouer with gold and siluer, and there is no breath at all in it.

f. Vers. 9.

I am at this time, to treat of the second tract only, the which as it concerned *Nabuchodonosor* in *Hypothesi*; so (beloued) it may be verified of euery couetous vn-satiablen wretch in *Thesi*, that in spoyling other, hee coueteth an vnprofitable gaine, consulting shame to his owne house, and sinning against his owne soule.

As *Seneca* sayd, there is a good vsury, and a bad; a good of our precious time, a bad which is the biting interest of money: For the Scripture mentioneth a good and a bad couetousnesse, a good which our blessed Lord calleth, hungering and thirsting after righteousness; And *S. Paul* a coueting of spirituall giftes, and *S. Hierom*, a couetous desire to winne soules vnto God, an euill couetousnesse, termed by *Christ*. *Luke. 16. 9.* Vnrigh-teous *Mammon*, and that in three respects, as being either ill got, or ill kept, or ill spent.

g Solim temp-
poru vsura
beneficia.

h Mat 5. 6.
i 1. Cor. 13.
31.
k Com. in loc.

Ill gotten, as when a cruell oppressour doth

encrease that which is not his own, *verse 6.* when hee buildeth a towne with blood, and a city with iniquity, *verse 12.* Or when he seeketh his owne, with ouer great care, setting his whole heart vpon worldly wealth, extending his desires as hell, and as death insatiable, *auarè auarus*, as *Chytraeus* vpon our text; Such an inordinate conuecting is euill, and goods so gotten are riches of iniquity. yea filthy lucre. *1. Tim. 3. 3.*

Ill kept, is when a miserable wretch will not let his^m fountaine flow forth, and his riuers of waters in the street, when he will notⁿ distribute to the necessity of the Saints, and share his goods among those which are of the^o household of faith, according to the rules of charity, Iustice, mercy.

Ill spent, as when a penny-father doth a good worke for temporall interest, or to bee seene of men, *Mat. 6. 1.* or when he doth expend his riches vpon bad workes, as in giuing his neighbour drinke, that he may make him drunken, and so discouer his priuities, *verse 15.* Or when hee drinckes so much himselfe, that he is filled with shame for glory, *verse 16.* All these kinds of conuetousnesse are euill, and, as the blessed *P. Apostle* telleth vs expressely, the roote of all euill, whether it be *malum culpa*, that euill a man doth, or *malum poena*, that euill a man suffereth, it is the roote of all sin, and of all punishment for sin; the termes of our text point at both, at the sin, in pronouncing it euill, at the punishment, in denouncing vpon it a woe.

1 Luke 16. 9.
Opes male
parit Varablas
et Sa in loc.
m Prou 3. 16.
n Rom 12. 13
o Galat. 6. 10.

p 1. Tim. 6. 10

For the first, If the feare of God be the beginning of wisdom, the *Matrix* of goodnesse, and seed of vertue, then on the contrary, the loue of the world, which is enmity with God, is the roote of all offences against God, our neighbours, and our selues; for as the roote giues nourishment to the whole tree, so the disordinate loue of money, doth administer occasions and meanes for euery sin, according to that of *Ecclesiastes*, siluer answereth to all, or as it is in the vulgar *Latin*, and old *English*, all things obey money.

The most abominable sin committed against God, is idolatry, forbidden in the 1. commandment of the Law, thou shalt haue none other Gods, &c. And in the 1. article of the creed, I beleeue in God, not in gods, but as the *Nicene* creed, in one God almighty, maker of heauen and earth; and in the first words of the *Pater noster*, our Father which art in heauen: God is our Father, *Ergo*, we must haue none other Gods; in heauen, *Ergo*, we may not worship any grauen Image; But couetousnesse, as *S. Paul* teacheth, is worshipping of Idols, *Ephes. 5. 5.* for as cursed *Idolaters* either haue strange gods, and not the true, as the *Pagans*, or else strange gods with the true, as the *Papists*; So the couetous person adores gold, in stead of God, or else God and *Mammon* together; Nay, coueting of an euill couetousnesse, is so great a rebellion and disobedience to Gods holy law, that as the scripture speakes, it is like the sin of witchcraft; a very wretch is to himselfe a very witch, and that is the height of Idolatry,

Psal. 118. 10.

James 4. 4.

Thom.

1. 2. a. quest.

84. art. 1.

ii Chap. 10.

19.

2 Advance-
ment of lear-
ning pag.
penult.

a Psal. 62. 10.

b Mar. 10. 24.

c 1. Tim. 6. 17.

d Chap. 1. 16.

e Job. 31. 24.

f Lam. 5. 2.

g in Ephes. 5.

h Act. 8.

try. For whereas² Heretikes serue the true God, with a false worship, and *Idolaters* serue false gods imagining them to be true: wⁱches adore most impiously false gods, knowing them to be false, for the ground of that blacke art, is either an open, or a secret league with the deuill.

To speake more particularly the couetous person is an *idolater*, in respect of his inward and outward adoring of *Mammon*; for his inward worship, he sets his heart vpon riches, as^a *Dauid* speaks, he puts his trust in vncertaine riches, as^b *Christ* and^c *Paul* speaks, hee sacrificeth vnto his net, as our^d Prophet speaks, and as^e *Iob* speaks, hee maketh gold his hope, and sayth vnto the wedge of gold, thou art my confidence. Now then as hee is our master, to whom wee submit our obedience, *Rom. 6. 16.* So that is our God to which wee commit our selues, trusting it most, and louing it best

As for an outward worship, the miserable wretch is more grosse, then either *Papish*, or heathenish *Idolaters*, for they worship *aurum in imagine*, but he doth worship *aurum in argine*. So *S. James* in plaine termes, Your gold and siluer are cankered, and the rust of them shall be a witness against you; The *Romanists* hold that *Images* are the lay-mens Gospell, and so *Sculpture*, sayth^g *Zanchius*, is the couetous mans *Scriptura*, his pictures are his *scriptures*, his *bills* are his *Bibles*, and the bondes of other, his *security*.

As for o^r her offences against God, what is the cause why^h *Simon Magus* is desirous first to buy,

buy, that after hee may sell the giftes of the holy Ghost, is it not euill couetousnesse? What is the cause, why sacreligious persons ⁱ spoyle God of his riches, arent which is due to him, and his, for blessing the other nine parts of their goods? Is it not euill couetousnesse? What is the cause why ^k *Belshazzar* carrowseth in consecrated vessels, and takes delight ^l in deuouring holy things, is it not euill couetousnesse? What is the cause why some take to themselves, and their heires ^m the houses of God in possession, not only playing ⁿ the merchants in the temple, but also making merchandize of the Temple, ^o defiling holy places, and making *Hierusalem* an heape of stones, is it not euill couetousnesse? What is the cause why some Diuines in some parts of the land, lying non-resident, from their benefices, allow their curates, and fellow labourers, in the Lords worke, so meane meanes to liue, that (as one sayd) while they pray against other, for taking ten in the hundred, themselves euery yeere make an hundred for ten, is it not euill couetousnesse? What is the cause, why *Neutralists*, and *Hermaphrodites*, in the businesse of religion, are so cold, like to ^p *Demas*, ready to forsake the Gospel, and embrace the present world, is it not euill couetousnesse? It is sayd in the prouerbe, shew mee a liar, and I will shew thee a thiefe, So shew me a man giuen ouer vnto the world, and I will, easily shew you a man that ^q turnes his backe to Gods altar, and is ready ^r to make shipwracke of faith, and a good conscience. The man of God, who

i Malae 3.8.

k Dan. 5.2.

l Pro 20.25.

m Psal 83.12.

n Match. 21.
o Psal 79.1.

p 2.Tim 4.10.

q 1.Tim 1.19.

who fleeth these things, useth the world, as if he used it not, using it only that he may the better enjoy God: But he that coueteth an euill couetousnesse on the contrary, doth vse God, that hee may the better inioy the world: the penny-father is not Gods child.

For it is obserued, that the deare Saints and children of God, haue beene least branded with this of all other sinnes; *Noe* was drunke; *Lot* committed incest; *Dauid* adultery; *Aron* idolatry; *Peter* periury; but wee doe not read, that any holy *Patriarch*, or *Prophet*, or *Apostle*, was ouermastered, or infected notoriously with the base sinne of euill coueting; among all Christs company, *Iudas* only, the sonne of perdition, is blotted for couetousnesse, but all the rest who were heires of saluation, are sayd to leaue all things, euen all they had, and all they could desire to haue, to follow Christ in his pouerty, when he professed openly, the foxes haue holes, and the birdes of heauen haue nestes, but the sonne of man hath not whereon to rest his head. And *Martin Luther*, a second *Elias*, (who by fire from heauen, descried and described that abomination of desolation, in Gods temple,) writes of himselfe, that of all sinnes, hee was euer least subiect to couetousnesse; The Papists obiect often that professors of the reformed religion, are *Lutherans*; but I would to God, both we and they were true *Lutherans* in this point. I haue read that *Cardinal Bourbonius*, should say, he would not leaue his part in *Paris*, for his part in *Paradise*: But

Mat. 19. 27.

Mat. 8. 10.

But a man of God on the contrary, must account all thinges^x losse, that he may win Christ: If euery sinne be lesse or more deformed, *ex parte boni cui inordinate subditur* (as the^y schoole speaks) then vndoubtedly couetousnesse is a most abiect sinne, because goods of the world, are worse then either goods of the body, or goods of the mind, it is but a dirty sin, to loue thick clay.^z If we may not too solicitously care for to morrow. *Mat. 6.*

34. Then it is the serpents head, and height of impiety to carke for many morrowes, building our nest on high, that wee may escape the power of euill to come, hording vp secret treasure, not only for our children, but also for our childrens children (as the *Lawyers* speake) setting inheritances, and making vacertaine riches, (which according to Gods booke, haue^a wings as an *Eagle*) perpetuities for euer; This insauable, both *intent*, and *extent*, is an euill couetousnesse in Gods eye.

Now concerning our neighbours, auarous increasing of wealth is often reported, and repeated in this *Prophecie*, to be *spoyling of other*, which are either superiours, equalls, or inferiours; as for superiours, euill couetousnesse denyeth vnto *Cesar*, the things that are *Cesars*. It with-holds tribute to whom tribute; custome, to whom custome; honour, to whom honour belongeth. It renders not to minister and master and magistrate that which is due by the lawes of God and man.

As for equals, it is euill couetousnesse that occasioneth so many quarrels in law, and makes so many breaches in loue.

^x Phil 3.8.

^y *Thom. 2. 2. a*
qu. 18. art. 5.

^z *Gualter*
in loc.

^a *Pro 23. 5.*

As for inferiours, it is euill couetousnesse that maketh a man hard hearted, and fast handed toward the poore, the true character of *Nabal* isto get much, and keepe much, but to spend little, and giue nothing. Not to run in the field of this common place, beyond the bounds of our text, hee that inlargeth his desires as the hell, and is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people, he that buildeth his nest on high, erecting it with blood, and iniquity, he that increaseth that which is not his owne, and leaues so much^b hid treasure to his babes, that all of them may liue like gentlemen, and Idle men, is an enemy to the Church, and common weale, ^c loosing the one many good Pastors, and the other many good professors and tradesmen. If gallant vpstarts like nettles today, peeping out of the ground, to morrow, perking to the top of the hedge, had not bene left an opulent fortune, they would haue got their liuing either by the sweate of their braynes, or else by the sweat of their browes, whereas now the state both *Ecclesiasticall*, and *Ci-uill*, is depriued of their industry.

Lastly, this sinne is the roote of euill vnto our selues, ^d *auarus nemini bonus, sibi vero pessimus*, A muckworme doth no good vnto any, much hurt vnto himselfe, he couereth an euill couetousnesse (saith our *Prophet*) to his owne house, he sinneth against his owne soule, and consulterh shame to his owne posterity. It is euill vnto his house, for the building of it so high, vpon so bad a founda-

^b Psal. 17. 14.

^c Gualter.
in loc.

^d Seneca.

foundation, will be the ruine thereof, and make it euen with the ground; so *Cyrillus Alexandrinus* vpon the place, *Posuisti nidum in alto, sed miser eris et repente sub pedibus inimicorum*; Thy stately towers and townes, ouertopping the heads of thy friends, shall vpon the sudden bee trampled vnder the feet of thy foes; for^e although all men should hold their peace, yet sayth our *Prophet*, the stone shall cry out of the wall and the beame out of the tymber shall answere it; ^f the dumbe creatures answere one another, as voices in the quire, and their cryes, as *S. James* telleth vs, enter into the eares of the Lord of hostes, and the Lord cryeth, although thou exaltest thy selfe, as an *Eagle*, and make thy nest among the starres, yet thence will I bring thee downe, for as thou hast done, so shall it be done to thee, thy reward shall returne vpon thy head, *Obadia. 4. and 15 verse.*

It is euill to his posterity, for vnconscionable gaine will occasion his children to be lazie, lazinessse will occasion lewdnesse, and lewdnesse will occasion vtter ruine; for them that honour mee, will I honour, and they that despise mee, shall bee despised, sayth the Lord God of *Israel. 1. Samuel 2. 30.*

It is euill to his owne selfe, for as the liberall and mercifull man rewardeth his owne soule. *Prouerbs 11. 17.* So the cruell and couetous, sinneth against his owne soule, sayth our *Prophet*, and this euill is the worse, for that it growes stronger and stronger, as he growes weaker and weaker, *omnia vitia*, saith ^h *Zanchinus, Cum senectute*

^e *Christ. Castr. parapl. r. in loc.*

^f *Chytrano, Gualter.*

3 Cap. 5 4.

^h *In Ephe. c. 3 loc. de auaritia.*

i Ch. 2. 5.

k See notes
upon Eph. 3.
Sun. in Lent.l Lib 2 de
Abrab c 7.

m 1. Tim. 4 8.

n Colos. 3. 2.

o Hugo. Cardi.
in Apoc. 3. 13.

senescunt, auaritia sola iuuenescit; other sinnes, as wee grow in yeeres, are lesser, and lesser; only couetousnesse, which *Abacuc* telleth vs, is a kind of drunkennesse, reignes in old men especially: an apprentice hauing serued certaine yeeres, is a free-man; and a scholler, hauing studied at the vniuersity seauen, is a master: but the couetous person, is neuer a free-man, or a master, but alwayes a seruant, and a slaue to Satan and sin, deficient in euery good office, ^k concerning his naturall life, ciuill life, spirituall life, eternall life, all which is included in this one word, *Woe*, whereby the *Prophet* doth intimate, that couetousnesse is the roote of all euill, which a man suffers; *Woe* to him that coueteth an euill couetoutnesse.

An Angel cryed, *Apoc. 8. 13. Woe, woe, woe*, to the inhabitants of the earth, *inhabitantibus non accolis*, as ^l *S. Ambrose* distinguisheth, vnto such as are not onely sojourners, but settled inhabitants, who so dwell on earth, as that they make it their mansion and heauen, and neuer looke for another city, which is aboue; *Woe* to such in their life, *woe* to such in their death, *woe* to such after death, as the godly man whose conuersation is in heauen, hath the ^m promises of the life present, and of that which is to come; so the worldly man, who coueteth an euill couetousnesse, whose minde is ⁿ set on earthly things, hath the punishments of the life present, and of that which is to come: *Woe, wo, woe* to such a one, ^o *woe* to his body, which is a temporall *wo*, *wo* to his soule, which is a spirituall *woe*, *woe* to both body and soule, which is an eternall *woe*.

Con.

Concerning the first, *Achan* for his euill couetousnesse was by Gods commandement stoned to death, and his wealth consumed with fire: *Gezi* for his euill couetousnesse, was stricken with a leprosie that cleaued to him and his seed for euer: *Ananias* and *Saphira*, for their euill couetousnesse, dyed disastrously: *Judas* for his euill couetousnesse first despaired, and afterward hanged himselfe: *Nabuchodonosor* whom our text poynts at cheifly, for his euill couetousnesse, was filled with shame for glory.

Concerning the second, which is the woe spirituall of the soule, If they who will be rich by common and commendable meanes, fall into temptation and snares, and into many foolish and noysome lustes, that fight against the soule: then how much more doe they sinne, that couet an euill couetousnesse, that build a towne with blood, and erect a city with the wages of iniquity; The spirituall life, consists in faith and repentance, now the couetous being drowned in his mucke, makes shipwracke of his faith, and a good conscience; For faith is by hearing, and hearing by the word of God. *Rom. 10. 17.* But the deceitfulnesse of riches, as our Lord shewes, *Mat. 13* choakes the word, and hinders the passage thereof; hee that coueteth an euill couetousnesse, is like the deafe adder mentioned in the 58. *Psalme*. that stoppeth her eares, and refuseth to heare the charmers voice, though hee charme neuer so sweetely. *S. Augustine* expounding that place, writes that this venomous ser-

p Ios. 7. 25.

g 2. Kin. 5. 27.

r A. 5.

f Mat. 27. 5.

t Peter de Palatio. in loc.

u 1. Tim. 6. 8.

x 1. Pet. 3. 11.

y 1. Tim. 1. 19.

pent, delighteth in darkenesse, clappeth one of her eares very hard to the ground, and with her tayle, stoppeth the other, least hearing the *Marso*, shee should be brought to light; and so the serpentine worldling which hath his mind in his chest, while his body is at Church, stops one eare with earth, that is, with insatiable desires of riches, and the other with his tayle, that is, with his heires and posterity, building his nest on high, that they may escape the euill to come, and so little regard the Gospels harmony, though the preacher should speake with the tongues of men and Angels.

As for repentance, the couetous is scarce brought to confesse his fault, seldome to be sorry, neuer to restore: So that hauing neither true faith in God, nor due loue toward men, hee cannot be but spiritually dead, and as the ² scripture speakes, without God in this world.

As for eternall *woe*, torturing both body and soule, you haue *Dives* an example, *Luke. 16.* who for euill coueting, and for building his nest on high, suffers in hell fire, *woes* of losse, and *woes* of sense: ² *woes* in respect of his paynes variety, *woes* in respect of his paynes inseparability, *woes* in respect of his paynes vniuersality, for the righteous Lord, reigneth vpon the vngodly ^b snares, fire, and brimstone, storme, and tempest; against their euill auarice, catching, and spoyling other, snares; against their hot lust, and luxury, fire, and brimstone; against their putting vp ambition, and pride, storme, and tempest.

P R O V.

2 Ephe. 2. 12.

2 Hugo. Card.
in Apoc 8. 13.

4 Psal. 11. 17.



PROV. 22.28.

Remove not the ancient boundes, which thy fathers haue made.



He word of God, is termed by *St. Paul*, a two edged sword, as being sharpe; (say the *Doctors*) in a litteral exposition; and sharpe, in a sense which is mysticall also.

This our text is litterally construed of markestones and bounders of inheritance, betweene man and man, but allegorically, ^b Diuines expound it, of the limits of reason, and religion, and so by consequent of things appertaining to pollicy and piety.

According to the litterall and plaine sense, this Scripture teacheth vs especially 3. lessons,

1. That we may possesse lands.
2. That we may possesse them in priuat, bounded and inclosed.
3. That wee may maintaine lawfully, these feuerals and inclosures.

For the first, ^c the earth is the Lords, and all that therein is, and the earth hee hath giuen vnto the sonnes of men. *Psal. 115. 16.* Hee made all things for man, and man for himselfe, the Creator is Lord of man, and man is lord of the creatures, all things are in subiection vnder his feete. *Psal. 8. 6.*

Againe

^a Heb. 4. 12.

^b *Hugo. Card. Lanater. in loc.*

^c *Psal. 24. 1.*

d 1. Cor. 3. 22.

Againe, Christ is heire of all things, *Heb. 1. 2.* and in Christ all things are ours, as the blessed ^d *Apostle* sweetely, whether they be things present, or things to come, all are yours, and you Christs, and Christ Gods, and *Luke. 15. 31.* All that I haue, is thine, sayd the good father to his good sonne.

e Gal. 6. 10.
f 1. Tim 6. 18.

Euery man then before men, *In foro ciuili*, may claime the things of this world, by right of his birth, or creation, as a man: but euery Christian before God, *In foro conscientie*, hath an interest in them, by right of his second birth or regeneration, as a Christian, as some distinguish acutely, the wicked, as men, haue *Ius ad rem*, but good men, as Christians, haue *Ius in re*. We may possesse lands, and houses, and riches, and yet remooue no boundes of Gods law: But our care must be that they do not possesse vs. *Ita teneate, ne teneamini* quoth *Gregorie* the great, if we command them and honour god with them, according to their name they be goods in deed, wherewith we may ^e doe good vnto all men, and bee ^f rich in good works, but if once they command vs, then, as the poet sayd, they become *irrita-menta malorum* euen the minsters of mischeife and (as the scripture speakes) the roote of all euil.

g *Tom. 1. pag.*
103.

The Church is described *Apoc. 12.* to be clothed with the Sunne, and to haue the Moone vnder her feete, that is, all earthly things which are changeable like the Moone; and the churches treasure was layd downe at the Apostles feete; *Act. 4. 35.* Hereby signifying, as ^g *Hierom* told
Paul-

Paulinus, that when riches encrease, we should not set our hearts on them, as *David* doth aduise, but rather that wee should trample them vnder our feet, ^bfirst and most, seeking the kingdome of God, and then ⁱ vsing the world as if we vsed it not, hauing nothing, and yet possessing all things. 2. From hence we learne, that we may haue lands in priuat, bounded and inclosed, so that euery one may say, this is mine, that is thine: as God in the beginning, bounded the raging Sea, saying, ^khitherto shalt thou come, but no further, and here shall it stop thy proud waues: So Gods law prescribes certaine limits and boundes, in euery mans inheritance, which he may not transgresse and remoue, hitherto shalt thou goe, and no further; for the ^ldistinction of possessions is founded, not vpon the ciuill lawes of *Emperors* only, but vpon the Diuine lawes of God also, commanding, thou shalt not remoue thy neighbours marke, which they of old time haue set in thine inheritance. *Deut.* 19.14. and *Deut.* 27.17. Cursed be hee that remooueth his neighbours marke, and in our text, remoue not the boundes &c. ^mAll which appertaine to the commandement, thou shalt not steale, the which in one word doth ouerthrow *Platonickall* and *Anabaptistickall* community, for if all things ought to be common, and nothing proper in possession; how can one man steale from another, and why should ⁿ*Esay* denounce woe to such as ioyne house to house, and lay field to field, till there bee no place for other vpon the earth, and why should the re-

T

mouing

^b Mat. 6.35.
ⁱ 1. Cor. 7.31.

^k Job. 38.11.

^l Melanct. in
expos. 8. Prac.
tom. 1 fol. 17.
et tom. 2. fol.
369.

^m Melanct.
Lauat in loc.
idem Illyricus
in Claus. Scrip
verb. Terminum

ⁿ Esa. 5.8.

mouing of land-markes, be numbred among the notorious faults of the wicked. *Iob. 24. 2.*

It is obiected out of *Acts 2. 43.* and *Acts 4. 32.* that the primitive Christians had all things common; Answer is made, that those deare seruants, and Saints of God, in that extreme persecution, had all things common, *In cressi*, that is, in vse, but not in *Thesi*, that is, in occupation, and possession. It is sayd, that the rich did sell their possessions, and landes, but not all their possessions and lands. 2. This sale was not forced, but voluntary; so *S^t. Peter* told *Ananias. Acts. 5. 4.* Whiles it remained, appertained it not vnto thee? And after it was sold, was it not in thine owne power? 3. Such as did sell and communicate, did not giue to all men alike, but as euery one had need; The poore did not confusedly snatch vnto themselues, as much as they would, but the price of the things that were sold, was layd downe at the Apostles feete, and distribution of the same was made vnto euery man, according to his necessity. 4. The blessed Apostles themselues, had not all things common in possession; for *S^t. Iohn* tooke the blessed *Virgin* recommended vnto him by Christ; into his owne home. *Iohn 19. 27.* And *S^t. Paul* had bookes, and apparrell of his owne; for thus he writes *P* to *Ti. mothe*, the cloake that I left at *Troas*, with *Carpus*, when thou comest, bring with thee, and the bookes, but especially the parchments.

Lastly, if all things ought to be common, as our moderne *Platonists*, and ancient *Heritikes*, called

o *Aratim in*
AB 2 44. idem
Caluinet Mar-
lorat.

p 2 Tim. 4. 13.

led ⁹ *Apostolici*, contend, why did ^r *Christ* and his *Apostles*, exhort rich men of the world to be rich in good workes, aduising that their ⁱ abundance should supply the lacke of other, and that they should ^r doe good vnto all men, especially vnto those which are of the household of faith, ^u distributing to the necessities of the *Saints*, and giuing themselves to hospitality; To make things common, is to take away the subiect and occasions of bountifullnesse, and liberality, which are so highly commended in a christian.

3 As wee may possesse lands, and possesse them in priuat, bounded, and inclosed; So wee may maintaine lawfully, these boundes against all oppressours, and intruders whatsoeuer. 1. Soueraigne Princes, may defend their marches, and limits of their states and kingdomes, against inuading neighbour kings, and that by dint of sword, and force of armes; If one priuat man offend another, the Iudge (saith old ^x *Elis*) shall iudge it; If one subiect remooue the land-markes of another, appeale may bee made to superiour authority; But if one King incroach vpon the Dominions of another, they haue no common seat of *Iustice*, where to complaine of wrongs, and therefore they may reuenge publique quarrels, and make the sword their *Iudge*, and in such a case, sayth ^y *Augustine*, the captaines and souldiers are the ministers of God, and they fight his battaile with his sword, to take vengeance on such as doe ill, and herein, as ^x *Bernard* speakes, they be not *homicide* sed *malicide*.

q *Au. barg.* 40.
r *Matth.* 6. 1.
marke 10. 21.
s *2. Cor.* 8. 14.

t *Galat.* 6. 10.
u *Rom.* 12. 13.

x *1. Sam.* 2. 25.

y *Quast.* 10. in
Iosuah rom. 4.
fol 203.

z *Ser. ad mi-*
lites. Templ.
c. 3.

a Act. 12. 28.

b In his Pro-
logue description
of the Ser-
geant at Law.

2. It is the part of euery parishioner and party, to preserue, so much as lyeth in him, all the liberties, franchises, boundes, and priuiledges of the towne where hee dwels. *S^r Paul* in a great extremity, pleaded that he was a citizen of *Rome*, and the chiefe captaine, who had the charge of him, answered, with a great summe obtained I this freedome; the Church of *England* in the fourth part of the Sermon, for *Rogation* weeke, doth aduise parishoners, in walking their perambulation, seriously to consider the boundes of their own *Towne-ship*, and of all other neighbour parishes, bordering vpon them on euery side, that euery towne may be content with his owne, and clayme no more, then that, in ancient right and custome, our forefathers haue peaceably layd out for our comfort, and commodity: in the tides of contention, betweene neighbour incorporations once vp, there want not commonly stirring windes, to make them more rough: I remember *b Chaucer* in his time, gaue this character of a *Sergeant* at the law, no where so busie a man as he there was, and yet hee seemed busier then hee was; to bee *Causidicus*, a Barrister, advocate, counsellour, is an honest, a worshipfull, and a worthy calling, but to be *Causificus*, a barretour, a setter of suites, a copie-cut as it were to bring in gaine, to the court christian, or ciuill, is a base trade, that becomes not a man, a gentleman lesse, a christian least of all: I beseech you therefore brethren, marke them which cause diuisions, and offences, contrary to the doctrine yee haue learned,

ned and auoyd them, and the way to shun their courses is exactly to marke the markestones, and to stand in the old way, for the prouerbe is true, *fast bind, fast find*; euen reckoning, makes long friends; when boundes are certaine, possessors are not vncertaine.

3: As the soueraigne Prince, which is the head, and incorporations and townes, which are bodies politique: so in particular, euery man, and member of the same, may defend his owne right, and maintaine the boundes of his proper inheritance, by wager of law, before competent iudges; Wee must, as *S. Paul* exhorts, follow peace with all men; and haue peace with all, if it bee possible, so much as lyeth in our power. But because the wicked are like the raging sea, whose waters cast vp dirt and mire, hauing no peace within themselves, and alway stirring with other: It is our duty, to be so simple as doves in offending them, and yet so wise as serpents, in defending our selues. It stands well enough with charity, for a christian to stand vpon his iust title, yea, because charity begins with it selfe, hee that prouides not for his owne, denyeth the faith, and is worse then an infidel.

Against this doctrine, the fond Ambaptists obiect the word of Christ, *Mat. 5. 40.* If any man will take away thy coat, let him haue thy cloake also, *c. S. Augustine* answereth in *lib. 1. de ser: dom. in monte*, That this iniunction ought to be construed, *de preparatione cordis*, and not *de ostensione operis*, of our hearts intention, and readinesse to

c. Tom. 4. fol.
S02. et Tom.
6. fol. 129.

d *Aretim. Cal*
Pifator.

c See Aug.
contra Iulianum
Petilianum, ca. 4.

f 1 Cor. 6. 3.

forgiue an iniury, rather then of our works extension and actuall induring the spoyling of our goods; or as^d other more plainly, these words are spoken of priuat retaliation and reuenge, not of that remedy which wee may haue by publique *iuslice*. The meaning of Christ is, that wee should bee so farre from auenging one wrong with another, as that we should rather haue patience, to suffer more; as the *Prophets* expound the law, so the *Apostles* expound the Gospel: heare then how *S. Paul* interprets this precept. *Rom. 12. 19.* Auenge not your selues (saith hee,) but giue place to wrath, for it is written, vengeance is mine, I will repay, saith the Lord; A priuate person ought not to render euill for euill, or rebuke for rebuke: But a magistrate may punish a malefactor, and so^e *pro malo culpa* render *malum pane*; But that is not to requite euill for euill, but good for euill, because corrections, are directions, as well to the seers, as sufferer. Hee therefore that commits his cause to the Magistrate, giues place to diuine *iudgement*, he speakes, as *David* in the 35. *Psalme. 1. verse*, Plead thou my cause, O Lord, with them that strue with mee, and fight thou against them that fight against me; for all higher powers are Gods ordinance, his lieutenants on earth, as it were fingers of the hand that gouernes all the world, and they execute the iudgements, not of men but, of God.

Yea, but you will obiekt happily, that *S.^f Paul* elsewhere doth argue the *Corinthians* of folly, for going to law one with another; Is it so that there

is

is not a wise man among you, no not one that is able to iudge betweene his brethren? & Answer is made, that *Paul* in that place, forbids not simply the commencing of any sute, before the lawfull and competent *Judge*: but that he taxed onely three faults, reigning among the *Corinthians* at that time; the first, that being christians, and so consequently brethren, they quarrelled one with another, and that vnder infidels, and vnbeleeuing magistrates, vnto the scandall of the Gospell. The second, that they were so transported, with heate, and hate, that they would not suffer any little wrong. The 3. that the plaintiues also did wrong, and defraud their brethren; remoue these faults, and their causes may be pleaded betweene two faithfull men, and determined also by wise *Judges*.

- And so *S. Paul* elsewhere, proues by his owne precept and practise, by his precept, exhorting euery soule, to bee subiect to the higher powers, for there is no power, but of God. If there must bee lawes, then *Judges*, and if *Judges*, actions, and pleading of causes, and if pleadings, it is necessary that wee should obey the *Judges* sentence, for wee then implore Gods helpe, when wee sue to the power ordeined by him, and vnlesse wee should doe this, wee might seeme to tempt God, in neglecting his ordinance. Secondly *S. Paul* prooues this by his owne practise, who for the defence of his life, did appeale to *Cesar*. *Acts*. 25. 21. and *Acts* 23. 17. He sent his sisters son vnto the *Tribune*, to declare the conspiracy the *Iewes* plotted against him.

g See. Martyr
in loc. Com.
part 4. cap. 16.

6 Mat 18.7.

i Sphinx Theo.
page. 873.

It must needes bee (quoth our blessed^h Sau-
our,) that offences come; I demand then of *A-*
nabaptists, and other *opposits* to Christian *Magi-*
stracie, whether they will haue these scandalous
offences vnpunished, or punished? If they will
answere, vnpunished, How shall we lead a quiet
and peaceable life, in all godlinesse and honesty,
when as *impunity* is the mother of *impiety*; Better
it is, saith one, to liue in a place, where nothing is
lawful, then in a place, where al things are lawful:
i *Gens sine Iustitia, sine remige nauis in unda est.* If
they will haue faults to be punished, by whom I
pray shall *Iudgement* be giuen, or executed; If e-
uery man according to his owne humour, punish
and reuenge, what he lust, all orders of men, in all
things, will be so much out of order, as that in stead
of perfection, we shall vndoubtedly, bee brought
into desperate confusion: Wherefore, wee may
in all our wrongs, (as wee haue heard *Dauid* did)
Come vnto God, who will either immediatly,
by himselfe, or else mediatly, by his magistrates
plead our cause with them that striue with vs.

But in going to law, wee must obserue these
cautions especially.

1. That we so put our trust in *Iudges*, and *Prin-*
ces, that we distrust not God, who careth for vs,
saith *S^c. Peter*, and so careth for vs, as a father ca-
reth for his child, saith *Dauid*, and so careth for
euery one of his children, as if there were no
more to care for, saith *Augustine*: Men of earth-
ly mindes, and base conceits, make gold their
God, and the *minions* of the time their mediators
in

in all affaires; If they can corrupt the *Iudge*, and packe a *Jury*, they little thinke on God, ^k who standeth in the congregation of *Princes*, and sits a *Iudge* among gods, ^l against whom there is no wisdom, nor vnderstanding, nor counsell; no wisdom of men, vnderstanding of Angels, counsell of devils, able to preuaile. O put not then your trust in *Princes*, or in any child of man, for thus saith the Lord; Cursed is the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord. *Iere.* 17.5.

^k Psal. 82.1.

^l Pro. 21.30.

2. We must inuiolably keepe charity, putting a great difference betweene an aduersary, and an enemy: we may commence an action, against a brother, in loue; but wee may not so maliciously prosecute the matter, as that we breake the bond of peace. ^m Charles the French King, made warre against Henry 7. King of England, rather with an oliue branch; then a laurell branch in his hand, more desiring peace, then victory. ⁿ Ioab shed the blood of warre, in peace: but he kept, as it should seeme, the bond of peace, in warre, and as he did warre in loue, so we much more may iarre in loue, so contend with our aduersarie, before the lawfull *Iudge*, that the party cast in the sute, may be bettered; If not in his money, yet in his manners, and Satan only conquered. ^o *Vt qui vincitur simul vincat, et vnus tantummodo vincatur diabolus.*

^m Viscount
S. Alban in
Hen. 7 pag. 85.

ⁿ 1. Kin. 2.5.

^o Baron. Annal.
tom. 3 fol. 5.

3. We must take good heed, that our sutes in law, lead vs not into distraction, and distemper of mind, some men are so much affected, and af-

p *Laertius in
eius vita.*

afflicted with troubles in law, that they loose their wits, in not hauing their wills, and so while they would gaine their sures, they loose themselves, and make wracke of christian gentlenesse, sobriety, patience. p *Bias* being asked, what man hee thought most infortunate, answered, hee that is most impatient; the world reputes a patient man, an asse, but *Solomon* accounts it an high poynt of wisdom, to passe by wrath, and an honour to cease from strife.

q *Melanct.
rom. 2 fol. 979.*

q *Qui placide sortem ferre scit, ille sapit.*

Lastly, we must appeale to the tribunall of the Magistrate, rather to encrease the glory of God, and good of our neighbours, then to encrease our owne reuenewes, and patrimonie. To conclude this argument in a word, If thou go to law,

make {
Conscience thy Chancery.
Charity thy Iudge.
Patience thy Counsellour.
Truth thine Attourney.
Peace thy Solicitour.

r *Galat. 5. 22.*

St. Paul, Ioynes together in one *verse*, faith, loue, patience; By faith, we are linked vnto God; by loue, linked vnto our neighbours; by patience, linked vnto our selues; If then any remoue the bounds of thy land, haue faith toward God, loue toward thy neighbour, and patience toward thy selfe, and thou shalt be sure to find two sound friends in thy sure, God and thy conscience. God who being chiefe *Iustice* of the whole world, can
doe

doe for thee, whatsoeuer he will, and will doe for thee whatsoeuer is best; thy conscience, which is in stead of a thousand good witnesses, a thousand good aduocates, a thousand good iuries, a thousand clearkes of the peace, guardians of the peace, to plead, procure, pronounce, record, assure to thee *that* peace, which passeth all vnderstanding. Hitherto concerning the literall exposition of our text, shewing, that euery man, and euery christian, much more, may possesse lands and so possesse, as that hee may haue them in priuat, *bounded*, and so *bounded*, as hee may defend the right of his proper inheritance, by wager of law, before competent *Indges*, against all intruders, and disturbers of his estate, whatsoeuer; I come now to the mysticall, as it concernes the *bounds* of reason and religion, and so consequently matters of policy, and piety.

Discourse of State, quoth *Antonio Perez*, in his politicall *Aphorismes*, is no food for weak stomachs; in the words of Father *Latimer*, no meat for mowers: a man considered as a ciuill man only, cannot erre in any thing, more dangerously, then in the *politicks*. I purpose therefore, to walke in the Kings high way, and to containe my selfe within the verge of our text, " teaching vs to keepe the laudable customes and lawes of the countrey, where wee dwell. Hee that breaketh an hedge, a serpent shall bite him. *Eccle. 10. 8.* Euery common wealth, is hedged in, as it were, with ancient lawes: he therefore that is an hedge-breaker, lets in the wild boare out of the wood,

(*Prof. Theatr. Politic.*)

(*Daniam in Proem. Polit.*)

(*Lawater in loc.*)

x Orat. contr.
Timocr.

y Magna.
Chart pag 13.
z Laertius in
eius vita.

a 1. King. 12.

to roote the vineyard, and wild beasts out of the field, to deuoure it, and all that goe by to plucke of her grapes; It is reported by ^x Demosthenes, that if any man among the *Locrenses*, did endeavour to bring in a new Law, he should treat of it in *Parliament*, with an halter about his necke, that if his motion were distasted, he might instantly be strangled. In the dayes of *Hen. the 3.* a question being moued in the *Parliament*, concerning bastardy, the *Barons* and *Earls*, al with one cōmon voice gaue this shoute, *Nolumus leges Anglie mutare*, Wee will not alter the lawes of England, so long vsed, and approued. ^z *Heracitus Ephesinus* was wont to say, that wee should fight for our lawes, as for our walles; for a city may stand without walles, when it cannot subsist without wholesome lawes. If any shall aske, *Vir bonus est quis?* Answer is made, *Qui consulta patrum, qui leges iuraq; seruat*. We may not vnaduisedly remoue boundes, either of our present fathers, or of our forefathers; Touching the first, it is truly sayd, *Consilia senum, hasta iuuenum*, The heads of old men, and handes of yong men, are most vsfull vnto the state. Yong men are best for companie, but old men for counsell, old men are for the plot at home, yong men for execution abroad, the reiecting of old-mens aduise, was ^a *Rehoboams* oversight, and *Romes* overthrow.

Concerning the second, ancient lawes, and customes, are to be preserued inuiolably, so long as they be conuenient, and commendable, but if vpon aged experience, they be found vnprofitable.

table to the state, then albeit *thou* mayest not remove, that is, one person out of a singularity, yet *they*, that is, *Prince* and *Parliament*, may remove these boundes, as hauing power, not only to recall olde customes, but also to repeale old lawes, thus saith the Lord, ^b *State super vias antiquas*, stand in the wayes, and aske for the old paths, where is the good way, and walke therein. ^c Antiquity deserves this reuerence, that wee should make a stand thereupon, and discover what is the best way, but when once the discovery is plaine, then to make progresse; so *S.^d Paul* expressely, *prone all things*, hold fast that which is good. *Antiquitas sacul. iuuentus mundi*, these times, are the most ancient times, and not those which we count ancient, *ordine retrogrado*; Wisedome is the daughter of experience; the state then vpon long experience, finding a custome of old time, to bee most vnfit for our time, may by the rules euen of antiquity, remove such a bound, and cancell such a bond: it is pithily sayd, *Leges nonis legibus non recreata acescant*, old lawes, if they bee not sometime refreshed with new lawes, waxe sowe.

Christians haue the same *morals* indeed, that the *Iewes*, Gods ancient people, had, but not the same *Ceremonials*, and *Iudicials*; and *Rome*, the most renowned common wealth, in humane history, did often change her forme of gouernment, described, *Apoc. 17.* to be a city seated vpon seuen hilles, and hauing seuen kings, that is, seuen kinds of gouernment, as our *diuines* vpon that place, ^f *Cornelius Tacitus. in lib. I. Annalium.*

b Ser. 6. 16.

c *Aduanc. of learning. lib. 1. fol. 33.*

d 1. Thel. 5. 21.

e See. Brightman.
f Lib. 1. pag. 1.

makes mention of fixe; *Reges, Consules, Dictatores, Decemviri, Tribuni Militum, Imperatores*, and now *Popes*, are the seventh order: *S. Iohn* saith, in his age, five are fallen; one is, and the other is not yet come: Five were fallen, as *Kings, Consuls, Dictators, Decemviri, Tribunes*; one was, that is, the government of *Emperours*, and the other, that is, the government of *Popes*, in his dayes, as yet to come.

& *Prudentius* to the same purpose, notably.

*Roma antiqua sibi non constat, versa per aevum,
Et mutata sacris, ornata, legibus, armis.*

England hath abrogated many *British* and *Saxon* customes, and all states alter their institutions, according to their occasions. The word of God is a^h *perfit law*, *perfit* in respect of all times, and *perfit* in respect of all turnes, *perfit* in respect of all places, and *perfit* in respect of all persons, apt and able to make the map of God fit for every good worke; but the lawes of men, albeit they fill many large volumes, are *imperfite*, some statutes are added dayly, which were not thought vpon before, many repealed, which after experience were thought inconuenient.

But for as much as *custome is another law*, yea *another nature*, a great *Tyrant*, whose commands are heauy, wee must moue, before wee remove ancient *bounds*; it is ^k *Bernards* aduice, *soluenda non rumpenda consuetudo*, customes are not to be broken suddenly, rashly, rudely; but by little, and little, to bee loosed tenderly, charily, *Mouendo magis quam minando*, saith^l *Augustine*, lest happily, the^m change doe hurt more with the

g *Lib 2. contra
Symmachum.*

h *Psal. 119. 7.*

i *Reusner.
Symbol. class. 2.
pag. 196.*

k *Ser. de ido-
nis. 8. 5.*

l *Epist. 64.
m Aug. Epist.
118. cap. 5.*

the noueltie, then helpe with the vtilitie.

This also shall suffice, concerning matters of policy, so far forth as our text toucheth vpon them in my conceit. Now for matters of piety, this scripture teacheth vs, not to forsake the receiued termes, and ancient conclusions in Diuinity; for it goeth not with religion, as it doth with the statutes of the realme, and iudgements at the common law, where the latter is thought the better: But on the contrary, the first is the best, and that vndoubtedly most true, which is most old. The Gospell was preached in *Paradise*, by God himselfe; The seed of the woman; shall breake the sepents head, the writing of *Moses* is older then any writing of the *Gentiles*, as ⁿ *Iosephus*, ^o *Theodorete*, ^p *Clement Alex*: and other Doctours, haue proued the doctrine of the *Apostles* is older then *Popery*, or any other *Heresie*.

Auoyd, saith *S. Paul*, vaine babblings, *Kenophonias*. *1. Tim. 6. 20*. But ^a *Ambrose* and some other read, *Kainophonias*, as in the vulgar *Latine*, *vocum nouitates*; new doctrines, vpon which place, *Vincentius Lyrenensis* hath this glosse, *non dixit antiquitates, sed nouitates, nam si vetanda nouitas, tenenda est antiquitas; prophana nouitas, sancta vetustas*. Hee saith not auoyd olde boundes, but new babblings; antiquity is to bee reuerenced, nouelty to bee reiected: a wise man, as ^r *Gueuara* writeth, is a friend to old bookes, and an enemy to new opinions. It is plaine saith *Tertullian* against *Marcion*, that that is truest which is first; that first, which is from the beginning; that from the beginning, which was deliuered by the *Apostles*;

n Lib cont v.

Appionem.

o De curand.

Grac. affect.

lib. 2.

p In Protrep.

tica.

q Eras. in loc.

r Ep pag. 195.

¶ *Rhem in. 1.*
Tim. 1. 3.

¶ *Lib. 1.*

¶ *In vita*
Leonis.

¶ *De hares. lib.*
1. cap. 11.

¶ *Esd. 19. 2.*

¶ *Apoc. 12. 7.*

Apostles. An ^s *Heretike* is nothing else, but an after teacher, a new master, one that teacheth otherwise, as the word signifies, 1. *Tim* 1. 3. *Heterodidascalin*: that which ^s *Optatus* reports of *Victor*, is verified of all *Heretikes*, that they bee *sonnes without fathers, souldiers without Captaines, and scholars, without masters.* In the dayes of *Pope Leo*, the 1: there were certaine *Heretiks*, called *Acephali*, so termed (as ^s *Platina coniectures*) *quia sine cerebro, et authore habebantur*, Because they were both heedlesse and headlesse, a proper name for all such as haue neither grounds, nor bounds of their assertions: *Ismael* is a liuely type of an *Heretike*, saith ^s *Alphonsus de Castro*, His hand is against euery man, and euery mans hand is against him: *Error*, as a viper, must breake the mothers belly, to get out, and when it is out, (as ^s *Esay* speaketh) *Egyptians* are set against *Egyptians*, and they fight euery one against his brother, and euery one against his neighbour, city against city, kingdome against kingdome, one *schismaticke* against another, ^s *Michael*, and his *Angels*, that is, *Christ*, and his church, which is *the pillar of truth*, against them all.

Vpon these premises, I will inferre this conclusion, in despite of all blacke deuils, and white deuils, *Heretikes*, and *bypocrites*, that the reformed, and conformed Protestants, in the Church of *England*, doe iustly condemne both *Papists* and *Puritans*, as vpstarts and nouelists, in remouing the most ancient boundes of our forefathers. I know the *Papists* are great boasters of antiquity, but

but they deale with vs, as *Tertullian* in his *Apologie* speakes of the *Gentiles*, *Laudatis antiquitatem, et nouè de die vixistis*, Yee magnifie much antiquitie, yet shape your religion, after a new cut; as *Scaliger* acutely to *Serranus*, *Nos non sumus nouatores, sed vos estis veteratores*. It is not wee, but you and your fathers house that trouble Israel; It is not wee, but you, which haue remoued ancient boundes.

First, if by *Fathers*, here wee shall vnderstand the *Prophets*, and *Apostles*, as *Lanater*, vpon the place, then it will appeare clearely, that the *Papists* haue remoued ancient boundes. 1. In accounting their vnwritten traditions, equall to the written word. 2. In preferring the Churches authority, before the Scriptures, and in making the *Pope* *lawgiuer vnto the Church*. 3. In discarding vpon the point, the second *Command*: and in dispensing with other, as *Pope Martine* the 5. gaue dispensation vnto one, to marry his owne sister, and a learned *Bishop* of our Church, in his *Apology. lib. 2. Chap 13.* shewes that the Church of *Rome*, deludeth euery precept in the whole law. 4. In their malicious mistranslating the sayings of the *Prophets* and *Apostles*, against their owne knowledge, witnesse, that one place. *Gen. 3 15.* Which is *Medulla Scripturarum*; (as one sayd of the creed,) euen the pith of the whole Bible, *The seed of the woman, shall bruisse the serpens head*, where they doe not read, *ipsum*, or *ipse*, but *ipsa conteret*, ascribing that to *Mary*; which is proper only to the Blessed seed her Son, our Sauour *Christ Iesus*.

X

5. In

b Dr. Morton
Epistle to his
Appeale.

c *Baronius*
prefat. *Ann-*
nal. Tom 11.
d *Antonin.*
Sum. part. 3.
art. 1. cap. 11.

e Dr. Wha-
taker.

f Gen. 1. 16.

g Apud Care-
tiam de poteſt.
Rom Po. 15f.
lib. 2. cap. 2.

h Luke. 12. 38.

i Inextranag.
et referi Mo-
liza leſuita
de lure. lib. 1.
tract. 2. diſp.
29 ſec. Pro-
teſtants ap-
peale lib. 5. cap.
16. ſect. 1.

k Iohn. 3. 19.

l Hiſtorie
counſell of
Trent page
132.

m Eſday hiſt
of the Goſpel.

n Eſday ubi
ſupra.

5. In rauishing, or as (*Luther* ſpeakes,) in cru-
cifying the ſayings of the *Prophets*, and *Apoſtles*,
and ſo making the ſacred text, a ſhip-mans hoſe,
to ſerue their owne turnes, as for example, *God*
made two great lightes, this is, ſaith *Innocentius* the
3. Two great dignities, the *Papall* and *Imperial*;
and as the *Sun* is farre greater then the *Moone*: ſo
the *Pope*, forſooth, exceeds the *Emperours* in
greatneſſe. *Peter* ſaid vnto *Chriſt*, *Ecce duo gladij*,
Behold, here be two ſwordes, and *Chriſt* anſwe-
red, it is enough; hence *Boniſace* the 8. argued
thus, *Chriſt* ſayd, it is enough; Hee ſayd not, it
is too much, *Ergo*, the *Pope* which is *Peters* ſuc-
ceſſour, may manage both the ſwordes, and be-
come a temporall Prince, ſo well as a ſpirituall
Paſtor; a voyce from heauen, *Acts. 10. 13.* ſayd
to *Peter*, *maſta et manduca*, kill, and eate, *Ergo* the
Pope may depoſe Princes, and diſpoſe of their
ſcepters; *Ceſar Baronius* his application in his ad-
uice to *Pope Paulus Quintus*, concerning the ex-
communication of the *Venetians*.

k Light is come into the world, that is, *Poperie*, but
men loued darkeneſſe, that is, *Luthers* doctrine,
more then the light, as the *Archbiſhop* of *Bitonto*,
declaymed in the counſell of *Trent*. *m* *Luther* was
wont to ſay, that the *Pater noſter*, is made by them
a great *Martyr*, *n* another ſayd, *Aue Maria*, was a
greater *Martyr*, but in my conceit, the text, *thou*
art Peter, is the greateſt *Martyr* of all. 6. They
remoue the boundes of the *Prophets*, and *Apoſtles*,
in oppoſing the tenour, and tenet of their wri-
tings, and that in many poynts; I will at this pre-
ſent

sent onely name two, 1. The *Prophets* and *Apostles* ascribe the whole worke of our saluation, only to Christ, who alone is *the seed of the woman, that brake the serpents head*; who alone is the seed of *Abraham, Isaac, and Iacob*, in whom all the nations of the world, are blessed, who alone was wounded for our transgressions, and broken for our iniquities, who hath trodden the wine-presse alone, and of all the people, there was none with him, Who alone gave himselfe for vs an offering, and a sacrifice to God, of a sweete smelling saour, and obtained eternall redemption for vs. But the *Papists* attribute some part of our saluation to the worthinesse of our selues, other to the merits of Saints, to the works of supererogation, and to the sufferings of *Martyrs*, layd vp in the *Popes* treasure house, contradicting herein apparently the tenet of our Church, in the 11. 18. 31. articles of our confession. Secondly, the *Prophets* and *Apostles* affirme, that God who made all things, is not made himselfe, for if he could be made, he were not God; But the *Papists* auowe that a miserable masse-Priest in a corner, is able to make the maker of all, for in God say they, there bee 3. kinds of power, *Magna, maior, maxima*, Greate, greater, greatest of all. As for example, the great power of God appeared when hee made one thing of another; as man of the earth, and woman of the rib of man: The greater power of God, appeared, when hee made heauen, and earth, of nothing: but the greatest of all is, that one creature of another creature, should make the Creator;

o Gen 3. 15.

p Gen 18. 18.

q Eccl. 53. 5.

r 1. Cor. 6. 3.

/ Ephes. 5. 2.

r Heb. 9. 12.

u In their Ledger of Sts. added to Lombardica. hist re- fert. Dr. Hutson ser at Yorke. pag 24.

x Heb. 7-7.

and his power is giuen neither to Angell, nor Archangell, but onely to the holy Priests; A doctrine sayth our Church. *Art. 28. Repugnant to the plaine words of Scripture, ouerthrowing the nature of a Sacrament, and giuing occasion to many superstitions; out of doubt (as S. ^x Paul telleth vs) the lesser is blessed of the greater.* I demand then of a *Romanist*, how the Priest can blesse the bread after consecration, when it is actually transubstantiated, and so consequently made Christ. Answer is made, that this *Priest* also represents Christ, in that action; and so Christ consecrating, may be considered, as greater then Christ consecrated; If this be so, then either Christ must bee in the bread, as in the *Priest*, only representatiuely; or else they must make a new transubstantiation of the *Priest*, into Christ; otherwise, the bread must be greater then the *Priest*, the bread being the true body of Christ, the *Priest* only representatiue Christ: (thus as we speake in the schooles) *one absurdity being granted, a thousand follow.*

Lastly, (for though I were so strong as *Hercules*, I could not at one blow, cut off all the heads of this hissing *Hydra*,) they remoue the *bounds* of the *Prophets*, and *Apostles*, in suppressing their writings, forbidding Gods people to read them in a knowne tongue, wherein (as one sayd,) they deale like cunning theeuers, who comming to rob an house, will be sure first of all, to put out the candle, lest the light discouer them: as the *Philistines* hauing put out *Samsons* eyes, made sport with him: Even so the *Popish Priests*, hauing blind-

blindfolded the people, prohibiting them to read the Scripture, which is a lanterne to their feete, and a guide to their pathes, and suffering them in the businesse of religion, to see nothing, but only through spectacles, haue made themselves exceeding merry; the scripture, saith ¹ *Paul*, is the peoples instruction; the scripture, say the ² *Papists* in a vulgar translation, is the peoples destruction; the scripture, sayth ³ *Paul*, doth make the man of God absolute; the scripture, say the papists, in a knowen tongue makes men heretical and dissolute: but the bible makes men *Hereticks*, as the sunne makes men blind, and therefore ^b *Wickliffe* sayd truely, *To condemne the word of God in any language, for Heresie, is to make God an Hereticke.*

They well vnderstand, that the Scripture would shew their ^c praying in a strange tongue, by tale, to be most idle, their traffique for soules very sacriledge, their miracles to be meere iugglings, their indulgences to be blasphemies, their incontroleable Lord of *Rome*, to bee that *Impetuous* bewitching *Lady of Babylon*, and their worshipping of *Images*, and *Saints*, is flat *Idolatry*; The Princes of *Iuda* sai h *Hosea*, were like those that remoue the bounds. *Hosea*. 5. 10. ^d *Ribera* the Iesuite, construeth it from *Theodorete* and *Theophilaet*, they forsake the lawes of God, and embrace traditions of men; or as *Theodorus Antiochenus*, they transpose the honour of the liuing God, and giue it to dead *Idols*, from which obseruation, I will argue thus, they who remoue the *Bible*, may bee

¹ Rom. 15. 4.
² Bellar. de
verbo Dei. lib.
2. cap. 19.

³ 2. Tim. 3. 17.

^b In his wicked.

^c Relat. of Religion. tract. 34.

^d In loc.

c 1st Ier. 6. 16.

f Tryal of
truth written
by an Hunga-
rian translat.
into English.
Anno. 1591.
idem Earle of
Northampton
at Garnets ar-
raignment.

sayd, to remoue the bounds, but the *Papistes* haue remoued from the handes of Gods people, the *Bible*, forsaking the fountaines of liuing water, and digging pits, that can hold no water, *Ergo*, the *Papists* are they that remooue the bounds, as they giue you too much Sacrament, and too little, too much Christs transubstantiated body, taking away the cup, euen so they giue you too much Scripture, and too little, too much adding to the Canon, *Apocrypha*; too little, clapsing it vp, that ye may not read it, and what is this, but to thrust you from the path of *Paradise*? for as *Hierome* sweetely, the *Prophets* are the way to Christ, and Christ is the way to God. As the Lord then once sayd to the *Jewes*, *If I be your Father, where is mine honour?* So the *Prophets* and *Apostles* may well obiekt against the *Papists*, If ye repute vs *Fathers*, why doe ye remoue the bounds which we haue set.

If our moderne *Papistes*, admit the *Primitive Bishops* of *Rome*, for the *Fathers* here mentioned, our plea still is the same, that they haue remoued the ancient bounds, and not wee. f 30. *Popes* at the first planing of the Church, layd downe their heads vpon the blocke, successiue, to seale the bond of conscience, with the blood of innocencie. The *Martyrd Papes* laying downe their necks, at the persecuting *Emperours* feete; but afterward the *Mitred* anchristian *Popes*, set their feete vpon the good *Emperours* necks. The late learned *Earle of Northampton*, openly deliuered at *Garnets* arraignment, that the Church of *Rome*, in the beginning, agreed with *Daniels Image*, in
the

the head of gold, for godly gouernment, in the
breastes of siluer, for vnspotted conscience, and in
the legges of brasse, for incessant industry; But in
succeeding ages, the heads of Popes (saith hee,)
grew humorous, their breastes auaritious, and
their legs idle. ^g Gregory the great, did account
him the forerunner of *Antichrist*, that should call
himselfe vniuersall Bishop, auowing that none of
his ancestors euer vsurped that insolent stile, cen-
suring it for a title of ^h *Novelty, error, impiety, blas-*
phemy, the poyson of the Church; But euery Pope now
doth exalt himselfe aboue all that is called God,
his Soueraigne supremacy is the supreme diffe-
rence, vnto which all other poynts betweene
them, and vs, are subordinate; that is, *the very soule*
of Popery. The Pope forlooth, is now the *vicar of*
Christ, and vicegod. Christ was the Lord of Lords,
but hee behaued himselfe as a seruant: the Pope
cals himselfe a seruant, but carrieth himselfe as
the Lord of Lords: Christ, the word was
made flesh, but now flesh is made the word, so the
Papists, our Lord God the Pope; To conclude this
argument, we professe ingeniously, with our Iu-
dicious and gracious Soueraigne, that *wee doe not*
further depart from Rome, then Rome departs from
herselfe, in her flourishing estate. Wee doe not re-
moue the bounds of old Rome, but only shake off
the bonds of new Rome; Wee confesse the faith
of ancient Rome, but wee renounce the faction of
Antichristian Rome, the one being so vnlike the
other, that we may well exclaime with ^k *Ouid*.

g *Epist. l. 4.*
Ep. 34. ar. 39.

h *Ep. 31. 34.*
38. 39.

i *Complaint of*
the plough-
man fol. 79.

k *Metamorph.*
lib. 6.

Heu

Hec quantum hac Nobis, Nobis distabat ab illa.

If the *Papists* vnderstand here by *Fathers*, those whom vsually we call *Fathers*; the most ancient doctours of the Westerne and Easterne Churches, in life spotlesse, in learning matchlesse; yet our plea still is the same, that they, not wee, remooue the bounds.

Not wee, for it is a Canon of our Church, ¹ *An. 1571.* That no preacher shall vent any doctrine, but such as is agreeable to the scriptures, according to the collections and expositions of the Catholike Fathers, and ancient Bishops; but they contrariwise, for

First, we prooue that in stead of true *Fathers*, they cite fayned doctours, as *Anphilochius*, *Abdias*, *Hipolitus*,^m authors altogether voyd of authority, *Fathers* lately found out, long looked, but neuer missed.

2. Wee demonstrate by their owne purging *Indices*, that the old writers are now no *Fathers*, but their children; no doctours, but their scholars; as ⁿ *reuerend Jewel* obiected against his aduersary, *Dr Harding*: You haue sent them to schoole, you make them speake your miad, and not their owne.

3. ^o *B Jewel*, *Melancton*, and other of our most accuratly learned Diuines, euidently shew, that *Papish* opinions, are nouell, vnkowne to the *Fathers*, for the space of sixe hundred yeeres after Christ; Yea, but say the *Papists*, if our doctrine be so new; tell vs I pray, when, and where, these
tares

¹ *Tit. de com-
municatoribus.*

^m *Jewel ans.
to Hardings
preface.*

ⁿ *Vbi supra.*

^o *Defence of
his Apologic.*

^p *Dr. Bishop
Epistle to the
King. sect. 13.*

tares were sown among the wheat, in Gods field; tell vs in what age, *Purgatory, Prayer for the dead, Indulgences, Auricular confession*, and other assertions of *Papery*, crept into the Church.

Answer is made by Christ, *Mat. 13. 25. While men slept, the malicious enemy, sowed tares among the wheat*; and it was not discerned, vntill the blade was sprong yp, and had brought forth fruite: Answer is made, by *S.^a Iohn*. In the forehead of the *Whore of Babylon* is written, a Mysterie. So *S.^a Paul* calls the working of *Antichrist*, a Mysterie of iniquitie, because the man of sinne doth couertly, and cunningly, wind his abominations into the Church of Christ.

Answer is made, by Politicians, obseruing that corruptions are bred in ciuill bodies, as diseases in naturall bodies: at the first, they bee not discerned easily, but in their growth insensible, they proceed till it come to passe which *Linie* said of the *Roman State*, *Nec vitia nostra, nec remedia ferre possumus*, We can neither indure the malady nor the medicine: Was it not so in the *Empire of Rome*; and might it not bee so in the Church of *Rome*, *S.^a Paul* saith, *Herefie* frets as a *Gangrene*, the which is not curable, till it bee knowne, and when it is knowne, hardly curable.

Answer is made, by common experience, when I see the finger of a *Dyall*, remoue from one to two, shall I bee so mad, as to thinke it stands still where it was, because I could not perceiue the stirring of it, or when I behold the *Lillies* of the field in their glory; shall I say, they

Y

did

7 Apoc. 7. 15.

7 2. Thes. 2. 7.

5 Decad. 1.
lib. 1.

7 Dr. Abbot
answ to Bish.
Epist pag. 111.
7 2. Tim. 2. 7.

x Preface to
Reader. sect. 12

y Ep Lectori
præfix. Bibl. Vener.
An. 1557.

z Rather
Matth. 10. 32.

a Dr. Hutton
ser. pag. 26.

b Lib. de Eu-
charistia ca 10
viti. Marton A-
polog. lib. 1. c.
10 pag. 15.

did not grow to the height of this beauty, because I did not sensibly see how they did grow.

Answer is made by themselves; the ^x *Rhemists* acknowledge many barbarisms, and incongruities, in the vulgar *latine* text: ^y *Isidorus Clavius*, a *Spanish Monke*, professed he found in it 8000 faults; it is plaine, they were so manifest, and so manifold, as that the councell of *Trent*, and after it, *Pope Sixtus Quintus*, and *Clement* the 8. tooke order for the correcting of it: I would know then of a *Papist*, in what yeare this and that absurdity crept into their text, as ^z *Marke* 8. 33. *Confusus est*, in stead of *Confisus est*, and *Luke* 15. 8. *Domum euertit*, for *Domum euerrit*; Againe, ^a *Gabriel Biel*, a great Doctour, doth acknowledge, that he can not tell when the receiuing of the communion in one kind began to be first vsed, nor how; *Alphonſus de Caſtro*, confesseth also, that albeit hee had taken great paines, to know, when, and how the people began to receiue first in one kind, yet could not find it out: ^b *Gregorie Valent*. a *Iesuit* of eminent note, writes plainly, *quando caperit minime constat*; and therefore what need wee tell them, at what time this *Popish* error was first sown? It is not enough, that wee now discern the tares among Gods wheat, and proue that there was no such darnell in Gods field, for many hundred yeeres after Christ, I say, no such stinking weedes, as the single Communion of the priests, halfe Communion of the people, worshipping of the bread, creeping to the Crosse, kissing of Images, exemption of Clergie men from secular obedience, suprema-

cie of the Pope, the which are the most essentiall poynts of all the Romish Catholike beleife.

If by *Fathers*, here they meane the reuerend Doctours, assembled in the first *Orthodoxall*, and holy Councils, our plea still is the same, that not wee, but they *remoue the bounds*: For albeit wee doe not with *Gregorie*, conceiue the first foure generall Councils, as the foure Gospels: Yet we reuerence them, and acknowledge that they conteine wholesome, and godly doctrine; and ^dwe thinke of other Councils honorably, that write thus, *It seemed good vnto the holy Ghost, and vs*: But not so well of those that write; *It seemed good to vs, and to the holy Ghost*; Our opinion is, Councils gathered together, by the ^fcommandement of *Princes*, are so necessary for Christs mysticall body, the Church, as *Physicke* is for a mans naturall body, the same two endes, being of them both, either to preuent, or to cure maladies.

But the Papists (as their champion *Bellarmino* doth auow *de sacrament: lib. 2. cap. 25.*) Hold a contrary *Tenet*, namely, that the firmnesse of all ancient Counsels, and of all Canons in the same, depend only vpon the present Churches authority, that is, in plainer termes; vpon the doctrine, deliuered in the Councell of *Trent*, the which as ^b*Chemnitius*, ^d*Fulke*, ^k*Gentileius*, and other profound diuines account, rather a conuenticle, then a councell, in respect of a great many remarkeable nullities, especially for this one, that *it was not free*.

1. The place was not free, nor yet so much

c *Alphonf de*
Cast. de hares.
lib. 1. fol. 11.

d *Eliensis res.*
ad Apol. Bell.
page 331.
2 Act. 15. 28.

f *Art. 21. conf.*
g *Dr. Barlow*
ser. at Hamp-
ton Court.

h In Exam.
conc. Trid. 1.
i *Anst. to Rhem.*
præf. and in
his notes on
Tit 3. 10.
k In Exam.
conc. Trid lib.
5 page 316.

1 *Gentile*
vs supra.

much as fit, according to the ¹ canon law.

2. The party, who called the Councell, was not free, being contrary to reason, and all the rules of equity, both Accuser and Judge.

3. The President of the Councell, was not free, being a sworne vassall of the Pope.

4. The Prelats assembled in that *Conuenticle*, were not free, but most of them, such as had not only the *marke* of the beast, in their foreheads; but also the *markes* of the beast, in their purses, vpstart *titular Bishops*, and were pensioners of the Pope, created only for this seruice.

5. The Spirit that gouerned the councell, was not free, for that it was vpon occasions, euer and anone, sent in a *Cloakebag* from *Rome*; the time will not serue me to report how the *Papists* haue not only corrupted, but also corrected diuers good canons of ancient Councils. I referre the learned to the word *Councell*, in the table which is annexed to that exquisite worke, called *the Protestants appeale*; I will at this time, name but one ^m *Bartholomeus Caranza*, their abbreviator of their Councell, relating the Canon in the Council of *Laodicea*, forbidding the worship of Angels, changed *angelos*, into *angulos*, that is, Angels, into Corners, which according to the prouerb, are *no shelter for trueth*; and this is a trueth, that if no Angels, then no Saints are properly to be worshipped and inuocated.

Will our aduersaries admit for the *Fathers*, here mentioned, the *medling Diuines*, I meane such as flourished betweene the old doctors, and new writers,

m Morton
Appeale. lib. 2.
cap. 12 sect. 2.

writers? Answer is made, by them in their *Index expurgatorius*, no: for say they, we are faine to beare with many errors in Catholike Writers, we lessen and extenuate them, and make the least of them by some deuised shift, wee set a good meaning on them, when they are in disputation, opposed against vs.

It may be *Fryers* and *Iesuites*, are their *Fathers*, for both in *Babylon*, are persons of very reuerend esteeme: And I remember^o one sayd tartly, that the Pope is the head of *Antichrist*, his Prelats and Priests the body, his *Fryers* and *Iesuites* the rayles, because they couer the filthinesse of all the rest of their subtilty. But for as much as the *Fryers* oppose the *Iesuites*, and the *Iesuites* oppose the *Fryers*, and each haue remoued the limits of other, it cannot be well auowed, that the Doctrinals, or Morals, are the serled boundaries of *Popery*.

To resolue the doubt then, and not to keepe you any longer in suspence, the Church of *Rome* doth acknowledge no *Father*, but the *Pope*, no bound but his definitiue sentence. The *Romane round* is this, briefly, the people must belieue as the *Priests*, and the *Priests* as the *Pope*, and the *Pope* may belieue what he list, hee remoueth all bounds and blocks, in the Churches way, but his Holinesse cannot bee bound by other, much lesse by himselfe.

Wee may say with the seruants of the king of *Aram*, let vs fight against them in the plaine, and surely wee shall be stronger then they; Let vs fight against them, either with expresse Texts of Holy

n *In Censura*
Bertrams.

Er John Old-
castle had a
saying as said
Baleus in Chr.
of Oldcastle,
pag 35.

Hist Coun.
of Trent. 396.

Scriptures, or with expresse Canons of *Orthodox* Counsels, or with expresse constitutions, of *Primitive Popes*, or with expresse sayings of old doctors, in one word, let vs fight with them, in the playne of all Antiquity, and wee shall vndoubtedly get the victory, because, not wee, but they haue *remoued the bounds, which the Fathers haue set.*

Now concerning Schismaticks, and Separatists, as they be worthily surnamed, *nouelists*, euen so their ¹ plat-forme of gouernment, is a new deuise, which no *Fathers* euer witnessed, no Councell euer fauoured, no Church euer followed, vntill within these few yeeres, it was unhappily digged out of the *Alpes*, and as yet neuer entertained in *England*, but rather forsaken of her best and most entire favorites; on the contrary, not ouely the doctrines, but also the ceremonies of our Church, are decent, and ancient, euen the ¹ Crosse in baptisme, which they so much abhorre, was vsed in the dayes of *Constantine*; within lesse then foure hundred yeares after Christ, and one of their owne side, writeth in his discourse, touching the troubles in *Frankford*; that it continued in the Church, 113 yeares, and therefore whatsoeuer they talke of *Apostolical* times, and old termes, all their endeauour is, *terminos antiquos*; to remoue the *bounds* of our *Fathers*, and to bring they care not what nouelties, so these old rites be left. *Hillary* writes of certaine light-heads in his age, that they made *annuas et menstruas fides de Deo*: So these sling-braines, make yeerely, and monethly fashions, and faces of discipline;

They

¶ B. Bilson Ep.
to the Reader
before his
booke of
Church-gouern.

¶ Sun of the
Conference.

¶ Apud. Fox.
Martyrol.
fol. 1326.

They that forsake the Church of *England*, to sucke the breastes of *Rome*, or *Amsterdam*, may cry with *Naomi*; I went out full, and the Lord hath caused me to returne empty.

Ruth. 1. 21.

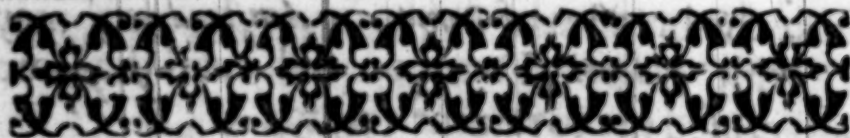
To cōclude my sermon, I say to those which are affected *Popishly*, with reuerend^d *Jewel*, touching the substance of religion, *Our Church beleenes that the ancient Catholike Fathers beleened, we do that they did, and say, that they sayd, and it is our great comfort, that their faith, and our faith agree in one*: For that is the true faith, (quoth *Vigelius*,) which the *Apostles* wrote, the *Martyrs* sealed, and the faithfull haue deliuered vnto the Church, from the beginning untill this day; And to the *Schismaticks*, I wish with the wise man, to seeke out the wisdome of the ancient, and with *Jeremy*, to stand in the wayes, and behold, and aske for the old way; and here with *Solomon*, howsoeuer, boundes are boundes; yet not to remooue them away with these speeches, *I am of Paul*, *I am of Cephas*, and let the contrary saying, be held, *I am Christs*, *I am the Churches*; Say not with the wicked, in the second *Psalme*: Let vs breake their bonds asunder, and cast away their cordes from vs. But rather as *S. Peter* doth aduise, submit your selues, for the Lords sake, whether it be to the King, as to the supream head, or to such as are vnder him in authority, for the punishment of euill doers, and for the praise of those that do well: for magistrats are the ministers of God, for our good, for our temporall good, in the life of nature, for our spirituall good, in the life of grace, and so for our eternall good in the life of glory.

Ans. to Harding Con. clus.

Ecc. 39. 1.

Præf. to Harm Conf.

1. Eph. 2. 13.



R O M. 15. 4.

He is the Minister of God for thy good.



Aint Paul, in the beginning of this chapter, exhorts euery soule to submit himselfe; vnto the Higher power, vrging this one duty with a three fold reason, arguing.

1. In the first verse, *ab Honesto*, from the commendableness, and comeliness, of his Office, both in respect, first of the Person ordeining, *there is no power but of God*, Secondly, of the thing ordeined, *the powers are ordered*.

2. *Ab Vili*; From the profit that comes thereby.

For to resist, is euill: as hee sheweth in the 2. and 3. verse. *Malum culpa*, whosoever resisteth the power, resisteth the Ordinance of God.

Malum pena, they that resist, shall receiue to themselves damnation.

For to submit our selues, is good, in the words now read, the Magistrate is the Minister of God, for thy good.

3. *A Incundo*, from the pleasure which good men haue, by doing good, *we must obey for conscience*

ence

a Gerran
in loc.

ence sake, verse 5. the which vnto the disobedient is a dayly hell, but vnto such as obey Gods ordinance, a continuall feast.

This our present Text, is part of that argument which is drawn, *ab utili*, wherein two poynts are to be considered, especially

1. Authority, as being the
the Magistrates *Minister of God.*

2. Vtility, as being *ordained for our good.*

Concerning the first, some men ascribe too much vnto the Magistrate, preferring him aboue God; other on the contrary, too little, not obeying him as the *Minister of God.*

The *Parasites of Princes*, attribute too much vnto their authority, regarding their ordinances more then the Commandements of God; in this respect, a meere *Courtier* is a strange creature, loosing himselfe in following other: He liueth a great deale by the bread of other, a good deale by the breath of other, oftentimes his clothes are not his owne, his hayre not his owne, his complexion and very skinne not his owne; nay, that which is worst of all, his soule, (which as *Plato* sayd is most himselfe) is not his owne, while he liueth at the deuotion of other. But if it be true, that Magistrates are the *Ministers of God*, then vndoubtedly, subordinate to God; and so consequently, when higher powers inioyne things against him, which is *higher then the highest*, it is better to obey God than man. *Act. 4. 19. Hic*, saith

Augustine, *contemne potestatem, timendo potestatem,*

Z

In

b Ser. 6. de
verbo. Dom.
secund. Matth.

In that thou fearest Gods power, feare not mans power; obey the Lord temporall, in the Lord eternall: as all power is from God, so for God, and therefore when an earthly Prince commands against an heauenly trueth, it is a Christians duty to be patient, and not agent.

This humouring of the Chiefe Magistrate is a court sinne, properly called, *adulatio quasi adulatione*, but countrymen offend also sometimes in giuing too much vnto the subordinate magistrat: giue me leaue to reprehend one fault in this kind, which I haue noted in diuerse congregations among vs, and that is your rising vp in the mids of your religious prayers vnto God, to performe ciuill obeyfance to men of worth, and worship; beloued, *there is a time for all things, and a season appointed for euery purpose vnder heauen*, a time for your deuotions vnto God, and a time for reuerence vnto men, a time to fall downe before your maker, and a time to bend vnto the magistrate. Now what manners is it to neglect Gods owne businesse in Gods owne house, to worship his *Minister*, in our parts, especially where gentlemen haue so learned Christ, as that they neither expect, nor respect any such vnseasonable duty from you.

To leaue those, who giue too much vnto the Magistrate, there be three sortes of people, who giue too little.

1. *Anabaptists*, who deny the very calling of ciuill Magistrates.

2 *Papists*,

2. *Papists*, who maintaine their calling, but mangle their Iurisdiction.

3. *Traytors*, in actuall rebellion, who both acknowledge their calling, and Iurisdiction ouer al persons, and in all causes, and yet vnder pretence to reforme the Common weale, with-hold their obedience.

Tumultuous *Anabaptists* affirme most absurdly, that the Calling of *Magistrates* is vnlawfull, and this they seeme to proue by Scriptures, and by reasons: The Scriptures wrested by them, are chiefly two; The first is, *Mat. 17. 25*. Christ asked *Peter*, of whom doe the Kings of the earth take tribute or polle money? of their children, or of strangers? *Peter* sayd vnto him, of strangers; then sayd *Iesus* vnto him; the sonnes are free. The second is, *Luke 22. 25*, The Kings of the Gentiles reigne ouer them, but it shall not be so among you.

To the first, *Orthodoxe* Diuines answered, that Christ in that place, speakes of himselfe, and so prooues directly, that hee needed not to pay tribute, for that hee was the Sonne of a King, yea, the Sonne of God, which is the King of Kings; Hee was not bound by the Law: yet out of his obedience, and loue, that hee might not offend the receiuers of poll-money, He commanded *Peter*, to fish for a peece of twenty-pence, saying, *thou take, and giue vnto them, for mee and thee*: And it is well obserued, that Christ neuer did any miracle about honour, or moneys, except this one, in giuing tribute to *Cesar*, and *Mat 22. 21*. Hee commands expressely, to render vnto *Cesar*, the things

c Ser Melanct.
loc. com. tit. de
Magistratu et
Bellor. lib. de
laici cap. 2.

d Cryso. Aretius.
Marlorat.

e Aduancement of learning. lib. 2.
pag. 41.

things of *Cæsars*: and his *Apostle*, *S. Paul*, in this Chapter, exhorteth vs to pay tribute, to whom tribute; custome, to whom custome; honour, to whom honour is due.

To the second place, *the Kings* of the nations reigne, *but ye not so*, wee say that Christ in saying so, prohibited neither titles of honour, nor ruling, but only so ruling, that is, such a tyrannous kind of gouernment, as the Gentile Kings vsed, and that ambitious desiring of the same, which reigned in them; and that Christ ought to bee so construed, is playne by three reasons, collected out of the context it selfe.

1. Hee saith, *Matth. 20. 25. and Matth. 10. 42.* *Ye know that the Kings of the Gentiles*, speaking of these Rulers, they knew, & they were *Tyrants*, and oppressours, as *Pontius Pilat*, who condemned Christ an innocent, in whom he found no fault, and *Herod Antipas*, who beheaded *Iohn the Baptist*, (a Iust, and holy man, whom hee reuerenced, and in many things heard willingly,) at the request of his *Minion*; and *Herod the great*, who had butchered all the male children in *Bethlehem*: and in all the coastes thereof, from two yeeres old, and vnder, and out of a pretence, to worship, eagerly, sought to worry Christ in his cradle, *Ye know that these kings now reigne, but ye not so*, that is, I would not haue you so to reigne.

2. *Catechurienemi*, vsed in *Mat.* and *Marke* signifies, not simply to gouerne, but to tirannize; so *Musculus*, *Erasmus*, *Aretius*, *Beza*, in their annotations, and so the word is vsed in other places,

f Ioh. 19. 4. 16.

g Mar. 6. 20. 27.

h Matth. 2. 16.

ces of the new Testament, as namely, 1. *Pet.* 5. 3. and *Acts* 19. 16.

3. Christ expoundeth himselfe thus, in the words immediatly following, *Let the greatest among you bee as the least, and the chiefe, as hee that serueth.* As if hee should say, the *Kings* of the nation, are *Tyrants* in their gouernment, making mischief their *Minister*, and *Lust* their law: But I would haue you to beare rule, so moderatly, that euen the Soueraigne may behaue himselfe, as a *seruant*, and the master, as a *Minister*, I would haue *Princes* among you, to bee *nursing Fathers*, vnto the Church; and *Prelats* among you, to be *Pastours* of my people.

i *Ardens Muscul.* Bucer.

k *Eccl.* 49. 23.
l *Ephes.* 4. 11.

Secondly, the fond *Anabaptists*, impugning the *Magistrats* authority, that they might *insanire cum ratione*, be mad as it were with reason, argue,

1 From examples, affirming, that most *Princes* abuse their authority to the dishonour of God, and hurt of the common wealth, as *Nimrod*, *Pharao*, *Nabuchodonosor*, *Saul*, *Rehoboam*, and that after the diuision of the kingdome, nothing of Israel was good.

Answer is made. 1. That *Princes* are not generally bad, *Adam*, *Noe*, *Melchisedech*, *Abraham*, *Isaac*, *Iacob*, *Ioseph*, *Moses*, *Iosua*, were men of God, and good gouernours; So were most of the *Iudges* of Israel, and many *Kings* of *Iuda*: Now Christ in the new Testament, (who *chose the foolish things of the world, to confound the wise, and the weake things of the world to confound the mighty things, and things that were not, to bring to nought*

m 1. *Cor.* 1. 27

• Iſay. 5. 7.
• Epist. 30.

things that are) ſuffered his deare people to bee persecuted by cruell Emperours, for the ſpace of 300 yeeres, that his Church might appeare to bee ^athe plant of his owne hand, and not the worke of man, in the Primitiue times, (as ^o Augustine notes,) Chriſt would haue that part of the ſecond Pſalme to be fulfilled, *The Kings of the earth ſtand vp, and the rulers take counſell together, againſt the Lord, and againſt his anoynted*: But in ſucceeding ages, another part of the ſame Pſalme, to be verified, *Bee wiſe now, O yee Kings, bee learned, yee that bee Iudges of the earth*; for hee rayſed vp *Conſtantine, Gratian, Theodoſius, Charles the great, Ludonicius pius*, and many moe, (among which I may not forget, *Bleſſed Queene Elizabeth*, and our renowned *King James*,) to bee nurſes vnto his Church, by which hee defended his ſeruants, as it were with a ſhield, Pſalme 47. 9.

2. Though it ſhould bee granted, that moſt abuſe their authority, yet that abuſe proues not their calling, either vnlawfull, or vngodly; gluttons and drunkards, abuſe dayly, meate and drinke; yet both are the good creatures of God: *Heretikes* abuſe dayly the Scriptures, vnto their condemnation; and yet the Goſpell is *the power of God vnto ſaluation*; adulterers abuſe marriage dayly, yet wedlocke is Gods institution and worthy to bee honoured among all men: and though vngodly Princes abuſe their Empire, Yet the powers that bee, are ordeyned of God; And in this caſe, let vs alwayes remember the ſaying of Gregory; *ſecundum merita ſubditorum, diſponit Deus corda prepoſitorum,*

positum: Almighty God, (in whose hand the hearts of all Kings are,) disposeth of them, according to the merits of their people, so that if higher powers be not good, it is for our finnes, and for our sakes, who gouerne our owne families ill, and our persons worse.

3. Bad *Princes* often benefit the State, more then hurt; for many good Lawes, haue bene by them enacted, and many good deeds acted, in the dayes of vsurpers, and impious gouernours.

Finally, it is better to haue a bad King, then none; according to that of *Solomon*, *Vbi non est gubernator, corrumpitur populus*: Where no gouernour is, the people perish; For whereas in a corrupt *Monarchie*, there is one *Tyrant*; in an *Oligarchie*, some few *Tyrants*: In a *Democratie*, many *Tyrants*; In an *Anarchie*, all are *Tyrants*: And it is vndoubtedly, more safe, to liue in a place, where nothing is lawfull, then where all things are lawfull; a bad husband, is better then none; the worst *Emperour*, is the *Minister of God*, and if thou be wise, for thy good.

Their second reason is, *ab efficiente*, from the founder & author of authority; for they maintain, that *Magistracie* is not ordeyned, & giuen of God, but only vsurped by men; so wee read, that *Nimrod*, and *Nabuchodonosor*, and *Cesar*, by vexing, and oppressing their countrey, became Kings; as a Pirat told *Alexander the great*, I am called a robber on the Sea, because I sayle in a little boate: but you are called *Emperours*, because you infest, and spoyle the whole world, with a great Nauie; the difference is not in our faults, but in our fortune.

p. Arg. de iur.
Dei lib. 4.
cap. 4.

To this obiection, answere is made, *Proverb. 8. 15. By me Kings reigne. Dan. 2. 37. The God of heauen hath giuen thee a kingdome power, and strength, and glory: And St. Paul in this present Chap. at the 1. verse, There is no power, but of God; The manner of getting kingdomes, is not alwayes of God, for* ^q *Alexander the 6 obtained the Pope-dome, by giuing himselfe to the deuill; ^r Phocas, by sedition; got his Empire; Richard the third, came to the Crowne of England by butchering his Nephewes, and other of the blood Royall; Yet the power of it selfe, is euer from God, as Christ told Pilate, thou couldest haue no power, except it were giuen thee from aboue; So some kingdomes, in respect of their wicked ends, which vsurpe them, are most vniust, as ^s Augustine writes, Latrocinia; Yet in respect of Gods purpose, and prouidence, (who brings light out of darkenesse, and disposeth of wicked men, and wickednesse it selfe, to his good ends) They bee iust and necessary, *Salmanazer, Senacherib, Nabuchodonosor, and other Tyrants; oppressing Gods Israel, and leading them into captiuitie, did herein offend with an high hand: and yet almighty God, ordered their ambition, and cruelty, to the setting foorth of his greatnesse, and to the good of his chosen. And therefore, God sayd of ^t Nabuchodonosor, that hee was his seruant, and of ^u Cyrus, that hee was his annoynted, whose right he did uphold, to subdue nations before him; and of Asbur, that he was the rod of his wrath. Esay 10 5.**

Their third reason is taken, *ab origine*, that one man

^q *Balam in Esau vlt.*
^r *Tileman in Rom. 13.*

^s *Vbi Supra.*

^t *Iere 27. 6.*
^u *Esd. 4 5. 1.*

man should haue dominion ouer another, was not so from the beginning, in the state of innocency, but after the fall of man, in the state of sinne: God sayd at the first vnto man, *rule ouer the fish of the Sea, and ouer the foules of the Heauen, and ouer euery beast, that mooueth vpon the earth*: He sayd not, exercise gouernment one ouer another; Answer is made, that if *Adam* had continued in his innocency, yet notwithstanding, there should haue beene higher powers, and that is plaine by these three reasons.

1. There should haue beene generation, encrease and multiply. *Gen. 1. 28. Ergo*, Disparity of sexe, necessarily preceding generation, and Disparity of age, necessarily following generation; If disparity of sexe, the woman is subiect vnto the man, *in^x Gubernatione*, though his mate, *in generatione*, the husband is the wiues head, as Christ is head of the Church. *Ephes. 5. 23*. If Disparity of age following generation necessarily, then also Disparity of wit and goodnesse, for euen in that estate, men vndoubtedly, should haue bene wiser then children; and some men excelling other in grace: Now the light of nature teacheth vs, that the young is to be gouerned by his elder, and he which is lesse good, by those which are more good; and hee which is a little wise, by those which are a good deale wise: See *Thom: sum: 1. part, quæst 96. art 3.*

*x Bell. lib. de
laicis cap. 7.*

Secondly, wee say there bee certaine distinctions and degrees of Angels, in the quire of heauen: as reading in Holy Scriptures, of *princi-*

palsties and powers, and thrones, and dominations, and Seraphins, and Cherubins; and Belzebub, is termed Prince of deuils; *Matth. 12.24*. Which authority he did not obtaine by sinne, but had in the beginning ouer those spirits that fell with him. If then there bee subiection, and Soueraignty, betweene the blessed Angels in heauen, why should there not haue beene the like among men; in the state of inocency?

7 *Arist. pol.*
lib. cap. 2.

Thirdly, politique gouernment, is so necessary for mankind; that without it his nature would be destroyed, becaule man is by nature a sociable creature, and what society can there be, without order. Beastes are both armed, and clothed by nature, by nature they build their nestes, and by nature they be Physitians vnto themselues, & by nature, they can liue alone without others company; But man is borne naked, ful of wo, ful of wants not able to helpe himselfe, to cloth himselfe, or feed himselfe, or arme himselfe, so that it is impossible for him to liue alone; the which, his very speech bewrayes: for had hee bin borne to liue solitarily, hee should not haue needed any language. Well then if mans nature require societic, doubtlesse society requires gouernment, for what is society, but a multitude well ordered, consisting of some that command, and others that obey.

Thus I haue shewed against *Anabaptists*, and *Libertines*, that the *Magistrate* is the *Minister of God*, instituted by him in the beginning, and to bee continued in his Church, vnto the worlds end.

end. I come now to the Papists, who although they well allow the calling of the Ciuill Magistrate; yet doe they curtall his power: exempting from his censure, both Ecclesiasticall persons, and Ecclesiasticall causes.

As for the Persons of the Clergie, wee say, with our Apostle, *Let euery soule bee subiect vnto the authority of the higher powers*: Euery soule,^a that is, euery man, putting the principall part for the whole. So Gen. 46.27. *All the soules of the house of Iacob, which came into Egypt, are seuenty*, that is, as Moses expoundeth himselfe, Deut. 10.22. *Seuentie persons*, and^a Bernard out of that text, reasoned thus with an Archbishop in France, *Let euery soule be subiect, Ergo, yours*: I pray, who doth exempt you Bishops, *si quis tentat excipere, conatur decipere*; So Chrysostome, Theodoret, Oecumen, Theophilact, vpon the place: Clergie men are not excepted, *Ergo*, not exempted.

Concerning causes Ecclesiasticall, it is auowed and prooued, by^b Protestant Diuines, that a King, and euery other supream gouernour, is *Custos vtriusq; tabula*, the Lord-Keeper of both tables of Gods Law, that wee may *lead vnder him a quiet and a peaceable life, in all godlinesse and honesty*.^c We doe not imagine this of our owne heads, we find it annexed vnto the Crowne, by God himselfe, who when he first gaue his people leaue, to chuse them a King, withall appoynted, that the^d Law, truly coppied out of the *Leuites* originall, (which was kept in the Tabernacle;) should be deliuered vnto the King, sitting on his Royal seat, with this

A a 2

charge,

^a Aquin.
Gorran.

^a Epist 42. ad
frat Seuer.

^b Meland loc.
Com 112. de ci-
uili Magistr.

^c B. Billson 2.
gainst the Ie-
suites. pag.
129.

^d Deut. 17.
18.19.

Charge, that booke shall remaine with the King, hee shall read in it all the dayes of his life, that hee may learne to feare the Lord his God, & obserue all the words of the Law, written therein, and these statutes to doe them. This was not done, till hee was placed in his throne; so saith the text, therefore this touched not the Kings priuate conuersation, as a man, but his Princely function, as a Magistrate; which stands in commanding other, and not in guiding his owne person; as a man, he serues God one way, sayth^a *Augustine*, as a King another way; as a man in ordering well his own life, but as a King, in seeing that other liue soberly toward themselves, righteously toward their neighbours, holily toward God.

So that Kings, as Kings, serue God in doing that for his seruice, which none but Kings can do; Well then, if the whole Law were committed to the King, as King, at his Coronation: It is plaine, that the publishing, preserving, and executing of the first table, touching the sincere worship of God, is the chiefe part of the Princes Charge.

And according to this commission, and authority, the godly Kings of *Israel*, and *Judah*,^f remo-ued *Idols*, & razed hill alters, slew false *Prophets*, purged the land from all abominations; not sparing the brazen serpent, made by *Moses*, whē they saw it abused, and by the same power, they caused the ^h*Temple* to be cleansed, the Law to bee read, the *Passeouer* to be kept, the *Leuites* to Minister in their courses, inuented by *Dauid*, and by the

c Epist. 50.

f 2 Kin. 23. 4
g 2 Kin. 23. 4

h 1 Chron.
3. 4. 8
i 2 Chron.
35. 1.

k 1. Kin. 2. 35.

the same power, ^k Solomon deposed *Abiather* the chiefe *Priest*, and set *Zadock* in his roome.

And of the Christian Church, it is sayd, *Esay* 49. 23. *Kings shall bee thy nursing Fathers, and Queenes thy nursing mothers.* And it is apparant, that *Constantine*, *Iustinian*, *Charles* the great, and many moe religious Princes, enacted *Ecclesiasticall* lawes, and were super-visors of the *Bishops*, in their seuerall Empires: For although a King may not administer the *Sacraments*, or preach the word, or execute the *Ministers* office, *de facto*; Yet as our diuines haue determined, it belongs to the Kings cure, *de iure*, to see that all things concerning Gods holy worship, should bee done in the Church orderly, *vos intra*, sayd ^m *Constantine* the great, to his *Bishops*, *ego autem extra ecclesiam, à Deo Episcopus constitutus sum.*

L. Confess. Anglican. art. 37. and Admonit. to simple men. annexed to Qu. Eliz. Injunc. in *Euseb. in eius vita lib. 4. cap. 24.*

The last enemies vnto ciuill *Magistrates*, are such as arme themselves, and stand in actuall rebellion against authority; For whatsoever faire pretence, of doing good, traytors may seeme to haue, the State, doubtlesse, is in a miserable case, when as commotioners are become commissioners, and cōmon woe named common wealth, and a *Ket* obeyed more then a King: Rebels are like a Bile in a body, or like a finke in a towne, gathering together all the nastie vagabonds, and idle loyterers, to warre with almighty God, and his lieutenants, and so being a beast of many heads, they place treason aboue reason, and make might to rule right; If thy gouernour bee good, vse him as thy nursing *Father*, If bad, comman-

ding as a *Tyrant*, that which is euill simply, take vp against him a buckler, and not a sword, obey *ferendo non feriendo*, suffering the payne, not resisting the power, *impetere* or *competere*, are both vnlawfull; albeit Kings deface in themselves, Gods first Image, in their owne soules, yet no man hath leaue to deface Gods second Image, imprinted in their name *indelibly*; Hitherto touching the *Magistrates* authority, now for his vilitie.

For thy good, Higher powers are protectours of Gods Church, ordeined for our temporall good, and spirituall good, and so consequently, for our eternall good, all which our *Apostle* sheweth in his 1. *Epist* to *Timothie*. Chap. 2. verse. 2. Pray for Kings, and for all in authority, that wee may lead a quiet and a peaceable life, in all godlinesse and honesty: our temporal good consists in a quiet and a peaceable life; our spirituall good in godlinesse and honesty, so that *Magistrates* are called of God, to be *Iustices of the peace*, for our temporall good; and *defenders of the faith*, for our spirituall good.

Concerning the first, holy writ mentioneth a two-fold peace: to wit, an inward peace, which is the peace of conscience, proper onely to the Church, and not communicable to the world, for there is no peace to the wicked, saith my God; and an outward peace, which is common vnto both: and therefore the Lord sayd to his people, whom *Nabuchodonosor* had carried away captiue from *Hierusalem*, to *Babel*, seeke the prosperity of the city, whither I have caused you to bee carried away captiue, & pray for it, for in the peace thereof you shal haue peace.

This

This owtward peace may bee disturbed, either by *Domesticall* enemies, or by *forreine* foes, as our *Apostle* sayd, in another cate, *fighting without, and terrors within*: In respect of *intestine* iarres, vnder the gouernment of Princes, we lead a life, a life which is *quiet*, and in respect of *forreine* wars, vnder the gouernment of Princes, wee lead a life, which is *peaceable*; a Prince protects the persons of his subiects, from murtherers, and the goods of his subiects from theeues, and the good name of his subiects from libellers, and slanderers, *hee beares not the sword for nought, but is the Minister of God, to take vengeance on such as are disturbers of his subiects quiet, against his Crowne and Dignity.*

Now that a Christian Magistrate, may put to death a traytor, a murtherer, and other notorious offenders; we proue, first by the Scriptures, secondly by the *Fathers*, and thirdly by reason.

The Scriptures afford precepts, and examples hereof afore the Law, vnder the Law, and after the Law: before the Law, *Gen. 9. 6. Who so sheddeth mans blood, by man shall his blood be shed.* The which is not a meere Prophecy, that euery murtherer should come to mischiefe, but a *plaine* precept; that the Magistrate, being armed by Gods authority, must execute such a bloody malefactor; And we read a patterne hereof, in the 38. of *Gen*: verse 24. *Iuda sayd, bring her forth, and let her be burnt.* Where *Iudah* as *some* conceiue, being a *Patriarch*, and head of his family, did adiudge that *Thamar* his daughter in law, which

n 2. Cor. 7. 5.
o Aquin in
1. Tim. 2. lect.
1. Idem. A-
retum.

p Hugo Card
Dionys. Car-
thusian. Va-
tablus. Tre-
meliss. Sa. in
loc vide Gib-
bons in Gen.
9. disp. 4.
q Bellarm de
lash. c. 13.
er Rabbi Pan-
lao apud Car-
thm in loc.

had

r Aquin Cal.
Tremelius.

had played the whore, should be burnt for her fault: or ^r (as other) he required that shee should be brought before the *Iudges*, sitting in the gates of the city, that they might condemne her to dy.

Vnder the Law, there be many precepts in this kind, recorded in one chapter, as *Exod. 21*. *Hee that smiteth a man, and hee dye, shall dye the death; he that smiteth his father, or his mother, shall dye the death; hee that killeth a woman with child, shall pay life for life.* Now *Moses, Iosua, Samuel, David*, and other good gouernours, executed these lawes vpon their delinquent subiects, and ye know that *Naboth* accused by two false witnesses of blasphemy, was by *Queene Iesabels* art, and King *Ahabs* authority stoned to death; and the *Scribes* and *Pharisees*, hauing taken a woman in adultery, brought her vnto Christ, and said, that she should be stoned to death, according to the Law.

When Christ himselfe was come, which is the end of the Law, he gaue this absolute determination, *All that smite with the sword, shall perish with the sword.* The which cannot be so well expounded, as thus, ^r hee that strikes with the priuat sword of reuenge, shall be punished with the publique sword of Iustice, for the publique sword of the Magistrate, was at that time drawen out against Christ; and therefore *Peter* ought to ^u put vp his priuat sword of reuenge, and obey the higher powers.

2. We proue this doctrine, by the iudgement of the most ancient, and *Orthodoxe* fathers, *Augustine* writes. *Lib. de Ciuitate Dei, chap. 21.* That pub-

s Mat. 6 52.
t See Marlorat and Malonot in loc.

u *Arctium*
in loc.

pub-

publique persons in authority, (when as according to the Iust courses of law, they sentence malefactors to death,) offend not against the precept, *thou shalt not kill*, and in^u another place, repeating the words of Christ (*all that strike with the sword, shall perish with the sword.*) He doth explaine them thus: Such as vpon their owne authority, strike with the sword, shall perish with the sword; But if God put a sword into their hand, then they may, yea then they must strike; for Princes punish malefactors with death, not as masters of their liues, but as *Ministers of God*, and it is not in them any murther, but an act of Iustice.

^x Hilary writing vpon the same words of Christ, maintaineth also that it is lawfull to kill, in two cases especially.

- 1 In our owne Iust necessary defence.
- 2 When we are called to Magistracie.

S. Hierome in his commentary vpon the words of Ieremie, Chap. 22. 3. *Execute yee iudgement and righteousness, doe no violence, nor shed innocent blood in this place*; saith expressely, that the putting to death of homicids, witches, sacrilegious persons, is not *effusion of blood*, but *execution of right*.

Lastly, wee prone this assertion, by reason and common experience; for an husbandman pruneth idle twigs, and luxurious branches, which hinder the growth of his vine; and the chirurgeon cutteth off a rotten member, which otherwise would infect the whole body: So the Magistrate being the great husband and Physitian of the State, may destroy some corrupt part, for the

u Lib. 22 contra
tra Faustum.
cap. 70.

x Cap 31. in
Matth.

y Bern Epist
102.

z Contr literas
Petiliani lib.
3. cap. 4.

a Balbinus
viti. Rousner.
in Symbol.

b Muscul. Loc.
Com. 111 ad
Magistr. lib. 7.
et Calu. iustit.
lib. 4. cap. 20.

c Aug. Contr.
Faustum lib.
22. cap. 74
d Apud Me-
lancton loc.
Com. 111. de
Magistratu.

preseruatiō of the whole: *Melius est ut pereat v-
nus quam unitas*, in the wordes of our common
law, better it is to suffer a mischiese, then an inconueni-
ence; More safe, that one should be ruinated in his
particular, then the whole kingdome inconue-
nenced in the generall: And the sword of an of-
ficer thus vsed, is not (as *Augustine* speaks,) *Fer-
rum inimici vulnerantis, sed medici sanantis.*

Yea, but if Christ will haue mercy, *Mat 9. 13.*
How may Christians execute *Iustice*? Answer
is made, that Christ in that place, speakes not of
publique *Iustice*, but of priuat behauiour, now
then, albeit a Magistrate bee neuer so mercifull in
his owne cause, yet is he in his office, *the Minister
of God*, to take vengeance on him that doth euill, and
there is a pity, which is cruell, and a *Iustice*, which
is merciful, *optimum misericordia genus, nocentes oc-
cidere*, It is in a Prince, the best kind of mercy, to
put a few notorious offenders to death, that all
the rest vnder him may lead a quiet life.

Concerning a *peaceable life*, Princes are pro-
tectours of their Realmes, against all forreine
forces, ^b as they beare the sword of *Iustice* to de-
fend their people, from all domesticall distur-
bers of the peace: So likewise the sword of war
to defend their people from all forreine foes, in-
uading their lands, and encroching vpon the li-
berties, of their kingdomes. For albeit the *Ma-
nichees* in old time, and ^d *Anabaptists* in our time,
haue thought it vnlawfull, for Christians to bee
warriours, yet all *Orthodox* diuines, hold the cal-
ling of souldiers, to be both honest, and hono-
rable,

rable, and this they prooue, by concluding arguments, out of the Scriptures, and Fathers.

God in his word, giueth vnto souldiers, not a Commission onely, but a commendation also, bidding them to fight, and blessing them in lawfull warres, a Commission is granted. *Iudg. 3. 1.* These are the nations which the Lord left, that hee might proue Israel by them, euen as many of Israel, as haue not knowne the warres of Canaan, onely to make the generations of the children of Israel, to know, and to teach them warre: and *1. Sam. 15. verse 2. 3.* Thus saith the Lord of hostes, I remember what Amalek did vnto Israel, now therefore goe, and smite Amalek, and destroy ye all that appertaineith vnto them, haue no compassion on them, but slay both man and woman, both infant and suckling, both ox, and sheepe, both Camell, and Asse. But a more generall, and expresse Commission, is deliuered, *Ecclesiast. 3. 8.* There is a time of warre, and a time of peace, there is no season allotted, for any wicked act, because we must serue God, in holinesse, and righteousness, all the dayes of our life, warre then hauing an appointed time, must of necessity be good, and so Iust warres, are stiled often in holy scripture, the battels of the Lord: And God prescribed in his law, diuers Military rules, as *Dent. 20. 1.* When thou shalt goe forth to warre against thine enemies, and shalt see horses, and charets; and people more then thou, be not afraid of them: for the Lord thy God, is with thee, who brought thee out of the land of Egypt: and *Numbers 10. 9.* When yee goe to warre, yee shall blow an alarum with the trumpet: and *Num. 31. 2.* Harness

1. Sam. 25. 28.
2. Chro. 20. 15.

some of you to warre, that ye may execute the vengeance of the Lord, against Midian, and verse 27. Divide the prey betweene the souldiers, that went to warre, and all the congregation. And Dauid in the 144. Psalme. verse 1. Blessed be the Lord my strength, who teacheth my hands to warre, and my fingers to fight. ^f Peter Martyr, biddeth vs obserue the great Emphasis, in the pronounce, my, *manus meas*, my hands and my fingers, because Dauid was a man according to Gods owne heart.

^f Loc. Com.
Class. 4. 1.
cap. 6.

^g Apud Mart.
et Melanct.
vbi supra.

^h Aretium,
Caluin, Mar-
tyr, Malanct.
i Ser. ad Mil-
ites Templi.
cap. 3.

The s foolish Anabaptists, obiekt here, that God indeed granted that license to the Iewes, but hee denied it vnto Christians, and answer is made, that Iohn the Baptist, who prepared the way for Christ, allowed the calling of souldiers, for when they did aske him. Luke 3, 4. *What shall wee doe, he did answere, Do violence to no man, neither accuse any falsely, and be content with your wages:* Where ^h Diuines obserue generally, that Iohn approued the vocation of souldiers, and condemned only three foule abuses in war, Violence, Calumnie, Con-
tiousnesse, as ⁱ Bernard sweetly; *contentos fore suis sti-
pendijs indixit, non omnem militiam interdixit*, Hee sayd in his exhortation, a litle before, *bring forth fruits worthy amendment of life*; Now then, either he was a deceiuer, or else souldiers continuing in their calling may bring forth good fruits, and escape the wrath to come.

According to this Commission, the Saints of God haue warred, and obtained prayse for the same, being renowned, because valiant in battell, Heb. 11. 34. As Abraham, Moses, Iosua, Gideon, Sam.

son, *Dauid*; and *Naaman* the Syrian is Chronicled, for his fortune, and fortitude in warre; Fortune, because he was the deliverer of his countrey, Fortitude, because hee was a mightie man in valour. 2.Kings 5.1.

And in the New Testament, when the Centurion sayd vnto Christ, *I haue souldiers vnder mee*: Christ Highly commended his great faith, but in no sort condemned his fashion of living; and act. 10. Wee read of *Cornelius* a Captaine, who was a deuout man, and one that feared God, with all his household, who gaue much almes, and prayed vnto God continually: neither did St. Peter, who shewed him the way to saluation, in Christ, any way dislike his office, but, on the contrary, protested that he was accepted of God.

It doth not follow, which is objected by ^k some *Politicians*, that because the religion of Christ teacheth peace, therefore it is vnfit for warre, and because it perswadeth patience, therefore it makes men cowards; for howsoeuer the first building of the Temple, was without the noyse of any iron toole; to signifie that it should bee the house of peace: Yet in the second, (as it is reported, *Nehemiah* 4.17.) *They built with one hand, and held their swords in the other*, to shew, that in a good cause, it should not be vnlawfull for to fight, and warre.

^k Machiavel.

Nay, the Lord of hostes, vsually giues a blessing to Iust warres, as when *Abraham* returned from the slaughter of the foure Kings, *Melchisedec* King of Salem, and a Priest of the most High

God, blessed him and sayd, *Blessed be the most High God, possessor of heauen and earth, which hath deliuered thine enemies into thine hands.* At the prayer of *Moses*, *Israel* preuailed against *Amalek*, when *Duke Iosua*, fought at *Beth-oren*, the Lord cast downe great stones, from heauen, vpon his enemies, and they were moe, who dyed with the hailestones, then they whom the children of *Israel* slew with the sword, and when hee was about to sacke *Iericho*, an Angel appeared vnto him, as a *Captaine*, with a drawen sword, to fight for him *Iosua. 5.*

In *Ecclesiasticall* hystorie, wee find that God, by miracles, euidently shewen in the heauens, encouraged ^l *Constantine* the great, to fight; and that the *Angels* fought for ^m *Theodosius* the younger, against the *Saracens*; and that *Honorius* army was so blessed by the Lord of hostes, against *Rhadagaisus*, King of the *Gothes*, that not so much as one *Romane* was killed, or wounded, whereas ⁿ one hundred thousand of the *Gothes*, were discomfited.

To the Testimonies of holy Scripture, wee might adde the sayings of the most ancient, and learned *Fathers*, *Tertullian* in his *Apology*, told the *Gentiles*, *Nauigamus et nos vobiscum, et militamus, &c.* We Christians are Sea-men, and souldiers, and husbandmen and merchant, as well as yee: ^p *S. Ambrose* numbred among other vertues, Warlike fortitude, and in his oration vpon the death of *Theodosius*: Hee commendeth him exceedingly, for his skill, in exercising of armes. *Chry-*

ostome

^l *Euseb. l. 9. c. 9.*
^m *Seerat lib.*
ⁿ *cap. 18.*

ⁿ *Aug de cin.*
Des. lib. 3. c. 23.

^o *Cap 42.*

^p *Lib. de offi.*
cap. 40. et 41.

Iostome in an Homily, concerning their excuses who came not to the wedding dinner, you pretend faith hee, that you are a souldiour; the *Centurion* in the Gospels history, was a good souldiour, and yet a good *Saint*: *St. Augustine* in diuerse places of his workes, both alloweth and commendeth highly, the calling of Warriours. *Bernard* in his *ser: ad militis Templi, Chap. 3. Miles Christi* saith he *securus interimis, securior interit*; A souldiour beares not the sword for nought, but is the *Minister* of God, to take vengeance on him that doth euill, and so when hee kils a malefactor, *Non homicida, sed malecida.*

Anabaptists obiect, it is written, *Vengeance is mine, I will repay saith the Lord*; Answer is made, that the vengeance which is exercised by publique persons, is not priuat grudge, but the vengeance of God, because *Magistrates* are the lieutenants and *Ministers of God.*

And whereas they further vrge the word of *Esay*, they shall breake their swordes into mattocks, and their speares into sithes, nation shall not lift up a sword against nation, neither shall they learne to fight any more. *St. Hierome* answers, that this *Prophecie* concerned only the very time, when our blessed Saviour the Prince of peace was borne; For then (as history reports,) there was an vniuersal peace throughout the whole world, or (as *Caluin* other) it shewes that the Gospel of Christ, sets not only God, and man at peace, but also man with man; The summarie pith is briesly this, that Christs people shall be meeke, and hauing troden vnder their

q *Epist. 5. et*
207. in contr.
Faussum tib.
21. cap 74. et
lib. *Quaest. in*
Iohn qu. 10.

r *Deut. 32. 35.*
Rom. 12. 19.

u *Eccl. 2. 4.*

t *In loc. et in*
Msc. 4

u *Caluin in loc*

their feet cruelty, shall endeauour to liue peaceably, but because part of Christs Kingdome is in this world, & that part hath here but a beginning, the good being mingled with the bad, and the good not absolutely good, but imperfectly perfitt, therefore Christ inioyned, *Luke 22.36. Hee that hath none, let him sell his coate, and buy a sword:* for albeit Christians may not offend other, yet they may defend themselues; in offending others, so simple as doves; in defending themselues, so wise as serpents: and therefore ^x *Caluin* calles them braine-sicke *Bedlams*, who by this place take from the Church, the vse of the sword, and condemne all manner of warre.

x *Vbi supra.*

p *Mat. 25.52.*
 x *Thom. 2.2.4*
qu. 40. art 1.
see Melanct.
rom. 7. fol. 190.
et Bucan. Loc.
Com tit. de
Magist. 43.

a *Erasm. in*
Luc. 3. 14. see
Sint. Senens.
Bibl lib 6.
annot. 156.

Yea, but Christ himselfe sayd, *All that take the sword, shall perish by the sword;* ^z *Diuines* answered, that a Prince takes not the sword of himselfe, but hee receiueth it from God, and hee giueth it to his Captaines, and the Captaines to the souldiers, and so by consequent, all fighting in a lawfull warre, put on Gods armour; and are sayd expresly to fight the battailes of the Lord.

^a Other obiect; the weapons of the Church, are the shield of faith, sword of the spirit; breast-plate of righteousness, helmet of saluation, as *S. Paul* armes a Christian. *Ephes. 6,*

Answer is made, that *S. Paul* in that place, describes not any warre with men, but a spirituall warfare, which is against the deuill; *We wrestle* (quoth he) *not against flesh and blood, but against spiritual wickednesses,* and therefore put on the whole ar-

mour

mour of God, that ye may be able to stand against the
assaults of the deuill.

Secondly, though it be true, that faith and
prayer are the chiefe weapons of Christians in
this world; ^b yet other armes are not to bee cast
away; for we read, that the Lord of hostes, gaue
victory to his Israel, against Amalek, *Orante Mose
et Iesua pugnante*, by the prayer of Moles, and
fighting of Iosua: and ^c S. Augustine giues this
aduise to Bonifacius, *arripe manibus arma, oratio
pulset aures auctoris*; and in another place; *some
pray for you against inuisible foes, and you fight for
them, against visible Barbarians.*

Now there bee ^d three conditions in an ho-
nest, and honorable warre: 1. *Authoritas legitima*,
2. *Causa Iusta*. 3. *Intentio bona*. That it be vnder-
taken vpon lawfull authority; for a iust cause;
with a good intent.

For the first, it is determined by ^e S. Augustine
and ^f other Diuines, that Soueraigne Princes
only haue power to proclaime wa s, for the pro-
tection of their Realmes; as the Kings of Eng-
land, France, Spaine, the common wealth of Venice,
the Dukes and Princes of Germanie, which are of
themselues, absolute Lordes; but Earles, and Ba-
rons, and other great Persons, immediatly subiect
to superiour command, may not of their owne
heads and authority, make war; and the rea-
son hereof is very plaine; for if one man sinne a-
gainst another, the Iudge shall Iudge it; (quoth old
Eli) If one subiect offend another, appeale may
bee made to superiour authority: but if a King

C c

trespasse

^b See Martyr
loc. Com. Class.
4 cap. 16.

^c Epist. 194.

^d Thom. 2. 2. a
qu. 40. art. 1. et
Martyr loc.
com. Class. 4
cap. 16.

^e Lib. 22. cont.
Faust. c. 73.
^f Thomas vbi
supra Buean.
Loc. Com. 115.
de Magistr.
quast. 46. Bell.
de iacru. c. 15.

g. Pet. Martyr
ubi supra.

trespasse another, they haue no common seat of *Iustice* where to complaine of *iniuries*, and therefore they must reuenge publique quarrels, and make the sword their *Iudge*; But here diuines put a difference between offensive wars, & defensive, we may not assault our forrein foes, without the Princes expresse command; but in a defensive warre, it is otherwise: Because, when any part of the land is invaded, and besieged vpon the sudden; it may bee dangerous to stay for instructions from aboue, as a priuate man assaulted on the high way, by a thiefe, hauing no meanes at that instant to complaine vnto the magistrate, becomes himselfe a magistrate, and may strike with his owne sword, in his owne Iust and necessarie defence; so good subiects oppressed by forreine force, desperatly vnawares, (I speake rather as a School-man, then a States-man;) hauing the Princes tacite consent, need not expect his explicite direction. I conclude therefore this poynt, with ^h *Hostiensis*, and Peter Martyr, *bella sunt iniusta, qua suscipiuntur, aut non mandante, aut non tacite approbante magistratu.*

h. Apud Mart.
ubi supra.

i. Natural. hist.
lib. 8. cap. 12.
k. Iohn. Da.
draconis Com.
tit. de Bello.
l. Polibius hist.
lib. 10.

The second condition in honest and honorable warres, is a iust cause. Warre is full of inconueniencies; ⁱ *Plinie* reports that a *Dragon* sucking the blood of an *Elephant*, kils both it selfe, and the beast. Euen so (saith ^k one,) many times it falleth out in warre, *Pars utraq; perimit et perit*; Both parties receiue hurt, for ^l as he that sets a wood on fire, knowes not how long it will burne, and how farre the rage of the flame will reach:

euen

euensoe he that begins a warre, knowes neither where, nor when it will end: A King therefore may not fight against another Prince, for euery trifle, but only to repell a notorious wrong, done to his honour, or state, *Cuncta prius tentanda, sed immedicabile vulnus Ense recidendum*: There be many most abominable finnes, and impieties in *Rome, Venice, Florence*; the which are not to be reformed by the King of *Spaine*, for that hee is not their competent, and ordinary *Iudge*, but euery King being the protectour of his liege people, may correct such offences of other nations, as damnisie his subiects. It is a iust cause for a King, saith *m Augustine*, to warre with any state, that insolently refuseth to right a publique wrong, as not to restore goods, taken by *Py-rats*, or not to punish a notorious libellour, dishonouring the persons, and disabling the titles of Soueraigne Princes, in such a case saith *Augustine*, both the Captaines, and the souldiour, are *the Ministers of God*, and they fight with his sword, to take vengeance on such as doe euill.

m Quast. 10.
in Isaiam.

But here Princes ought to consider, that they should not fight vpon any doubtfull, or little cause, but only for some great and certaine.

Again, wee must here distinguish, betweene the King and the subiect; It is a fault in a King, to fight in a quarrell, which is vncertaine, because warre is an act of *Iustice*; but it is *iniustice*, to punish a man before hee suffer a sufficient tryall; and his cause bee well examined: But it is not a fault in a subiect, to fight, vnlesse the

n. Bucan. Loc.
Cous. 115. de Ma-
gistr. quæst. 50.

o. Aug. contr.
Faustum lib.
22 cap. 75.
Idem Sa. in A-
phorismis verb.
Bellum.

p. Ser. ad Mil-
ites Templi.
cap. 2.

q. Bezar lib de
laicu cap 15.

cause bee notoriously knowen *vninst* : It is our duty rather to presume of the Kings *Iustice*, then in any sort to question his authority, *tene certum et relinque incertum*, is a good precept in this case, Howsoeuer the title bee most vncertaine, yet that euery soule, should obey higher power, is certaine ; The King then in proclaiming warre, may sinne ; but the subiect in executing his command, offend not ; as a *Iudge* in a dubious case sinnes, when he condemnes an innocent, and yet the *hang-man* may not examine the *Iudges* sentence, but is bound to doe his duty.

The third condition required in warre, is a good intencion, for seeing publique tranquillity, and peace is the end of warre, neither Soueraigne nor subiect ought to fight for other designs, as to shed blood, or to enrich themselves, or to try their valour, or the like : *Militia*, may not bee, quoth *P Bernard*, *Malitia* ; so *S. Augustine* lib. 22. *Contra Faustum. Chap. 74. Nocendi Cupiditas, Vlciscendi Crudelitas, impacatus et implacabilis animus, feritas rebellandi, libido dominandi, et si quæ similia, hæc sunt quæ in bello Iure culpantur.*

To these 3 conditions, another adde a fourth, and that is *modus debitus*, the commendable manner of fighting in an honorable warre, that wee hurt not any person, which is innocent, according to the rules of *S. Iohn the Baptist*, in his charge to souldiers ; *Doe violence to no man, accuse not any falsely, be content with your wages* ; Where hee forbiddeth all iniurie done by souldiours, to parties innocent, either by force, or fraud ; in their per-
sons.

sons, or goods, in saying *doe no violence*, he forbid-
deth open iniury done to poore peasants, in beat-
ing them, or robbing them : in saying, *accuse not*
any man falsely, He forbiddeth iniuries by fraud,
as when souldiours accuse a rich man for a tray-
tour, or secret intelligencer, though they know
the contrary : In saying, *bee content with your wa-*
ges, he forbiddeth all vniust exactions, and pil-
lage, which is contrary to the law.

Now there be three sorts of men exempted from
the cruelties of warre, which a souldiour ought
not to damnifie: The first are such as apper-
taine not to the common wealth of the enemy,
and therefore free-booters are too blame, who
rob their owne friends, and spoyle their allies
countray, thorow which they march.

The second sort, are Priests, and Ambassadors,
and Messengers, all which enioy free liberty by
the lawes of nations.

The third are they, which are vnfit to fight, as
women, and children. *Deut. 20. 14.* And among
children, old men may be numbred, according
to the *Proverb*, *bis pueri senes*; It is true, that *Moses*
sometime commanded women, and children, to
bee slayne, but he had a speciall reuelation for it
from God; and so he might not dispute with his
maker; but we must euer follow, not the sin-
gular example, but the generall rule, *to the Law*,
to the Testimony, *Esay 8. 20*,

Thus I haue shewed, how Magistrates are
the *Ministers of God*, for our temporall good,
consisting in a quiet and a peaceable life. Now

the God of all goodnesse hath appoynted
 them also *Ministers* for our spirituall good,
 that wee may lead this quiet and peaceable life,
in all godlinesse and honestie; they bee defenders
 of the faith, and Lord-Keepers of both the ta-
 bles of the Law, Keepers of the first table, that
 wee may liue in *all godlinesse*, and kee-
 pers of the second table, that
 we may liue in *all*
honesty.

(*) (*)

PSAL.



P S A L. 42.9.

One deepe calleth another.



S the Scriptures excell other writings in verity, so the Psalmes, other Scriptures in variety; and in the whole booke, you shall hardly find any one sentence, that admits so many sweete constructions, as this our present text; The which is so profound, that as one deep surge, (saith ^a *Augustine*) so one deepe sense, *calleth another*, according to my shallow iudgment, I haue diued into the most of them, and the best of them, euermore desirous, in an argument of this nature, rather to follow, then lead; for as the spiders web is not the better, because wouen out of her owne breast, so the bees hony, neuer the worse, for that gathered out of many flowers; It was one of the wishes of *Augustine*, that hee might haue seene *S. Paul in the Pulpit*: If you will haue but a little patience, you may heare diuers of the most ancient *Fathers*, and other great lights, in the Churches firmament, matchlesse for their learning, and spotlesse for their life, preach vnto you this day.

a in loc.

First

b Ainsworth.
 Fabritius.
 Dr. Incognitus
 Musculus.
Omnes in loc.

First, *Abyss*, or gulfe, signifieth in holy language, great afflictions, as *Ezechiel*. 26. 19. and *Ionas* 2. 5. The plainest exposition then in the iudgement of *Bucer*, *Caluin*, *Agellius*, *Asernensis*, *Estius*, and *b* other interpreters, as well Pontifician, as Protestant, is briefly this; The troubles of *Dauid*, were so many for their number, and so grievous for their nature, that as in swelling seas, one waue walloweth and tumbleth vpon another: euen so one tentation, and affliction followed and occasioned another, without intermission, vntill all kindes of stormes, had gone ouer his head: in this *Hymne*, at the third verse. he doth auow, that *his teares were his meate day and night*, and *Psalme* 69. 1. *Save mee, O God, for the waters are come in, euen vnto my soule, I sticke fast in the myre, where no ground is; and Psal. 130. 1. Out of the deepe haue I called vnto thee, O Lord.*

c *Psal.* 40. 15.
et 144. 4.

d *Iob.* 5. 17.

Now then, in that *Dauid*, a good man, and a good Magistrate, had *c* innumerable crosses, which had almost drowned and ouerwhelmed his soule, we learne, that *d* *Blessed is the man whom God correcteth, for whom the Lord loueth, hee chasteneth, Heb. 12. 6.* As some simples are made, by art, medicinable; which are by nature poysonable: so the fiery tryals of *Peter*, 1. *Pet.* 4. 12. and the watrie troubles of *Dauid*, here mentioned, in nature destructive, by grace become preservative; For the God of our gladnesse, and comfort saith, *Esay* 43. 2. *When thou passest through the waters, I will bee with thee, and when thou walkest in the mids of the fire, thou shalt not be burnt, neither shall*
the

the flame kinde vpon thee, whatsoeuer storme doth arise, feare not, I am as an hiding place from the windes, and a refuge for the tempest; O worne Iacob, feare not, I will helpe thee, saith the Lord, and thy redeemer the Holy one of Israel. Esay 41.14. I can doe this, because the Lord; I will doe this, because thy redeemer; I shall doe this, because the Holy one of Israel. And so God being with vs, affliction is good for vs, and as *Martin Luther, Crux est theologia nostra sincerissima*: When all is done, tribulation is the plainest, and most sincere diuinity;

6. Esay. 31. 2.

f. Loc. com. de Cruce.

It is an obseruation in Court, that a Prince learnes no Gentle-man like quality so well, as good horse-man ship; and the reason hereof, is euident, because, when hee commeth into the fence-schoole, his master will spare him, and when he commeth into the dancing-schoole, his teacher will humour him, and when hee commeth into the Tennis-court, his play-fellow will fauour him; And when hee commeth into the Chappell, his diuines also will often flatter him, and low pillowes vnder his elbowes: But in riding, If he looke not vnto himselfe, and sit fast, his horse will not forbear him: and so (beloued) albeit, our friends, our children, and seruants vse to dissemble, speaking good of euill, and euill of good; Yet honest *D^r. Crosse*, will euer deale plainly with vs, and make vs vnderstand our selues, and our sinnes.

2. Eze. 13. 18.

One writes of *Venice*, seated in the Sea, that it is, *impossibile in impossibili*: So God embrodereth one blessing vpon another, and aboue all, that we can

Imagine, sweetly disposing of trouble, for our comfort. *Sap̄t facit opus, quod non est suum, ut ita faciat opus quod est suum*, He chideth vs a little, which is not his property; that in Fine, hee may shew mercy, which is most agreeable to his nature. Doe wee professe our selues patients, vnder our earthly *Physitians*, and shall wee hinder the working of bitter pills, giuen by our heavenly, who knowes what is best for vs? As pride doth breed sores of salues: So God on the contrary, makes salues of sores; and therefore let vs sing with our Prophet, in this *Psalme*, *Why art thou so vexed, O my soule, and why art thou so disquieted within me; O put thy trust in God, for I will yet thanke him, which is the helpe of my countenance, and my God*; Hitherto concerning the plaine construction of our text, I come now to the mystical interpretations which are many.

Hierome vpon the place, and *Leo* the great, *Ser. 9. de pass. dom*: Vnderstand this of the profound mysteries, in the Bible; saying, the depth of the old Testament, calles vp the depth of the new Testament; the old calls to the new, saith *Hugo Cardinalis, ad sui complementum* For Christ came not to destroy the Law, but to fulfill it. *Mat. 5. 17.* and the new calls vnto the old, *ad testimonium*, to witnesse for it, according to that of Christ. *Iohn 5. 39.* Search the Scriptures, for they beare witnesse of me: The old Testament, is the graue, wherein as *Origine* sayd, the new Testament is buried, the old being, as *Zeno* sayd of *Logicke*, like the fist shut, and the new, like *Rhetoricke*, as the hand

hand open; the old being nothing else, but a type of the new, and the new nothing else but a trueth of the old. The whole, saith *Iacobus de Valentia*, consists of one *Syllogisme*; the Law and the *Prophets*, are the *Maior*; all that Christ did, and sayd, the *Minor*; the writings of the blessed *Euangelists*, and *Apostles*, inferre the conclusion; or the *Gospell* is hidden in the Law, like the conclusion in the premises. But albeit the Scriptures be deepe, yet (as *Gregory* speakes) it is a riuer, wherein the little lambe may wade, so well as the great *Elephant* swimme; it is the rolle of a booke, spread abroad and written within and without, *Ezec. 2. 9. 10.* In some places it is rolled up, from the most searching wits; in other spread abroad, to the capacities of the most simple, *Testamentum est testatio mentis*. Gods word therefore being his Testament, reueales as much of his will, as is to bee knownen. In it wee may find the Father from whom, and the Son by whom, and the holy Ghost, in whom are all things, and therefore should bee much in our handes, in our eyes, in our eares, in our murtheres, but most of all in our hearts, as *Enlagentius* saith, it affordes enough, abundantly for men to eate, and children to sucke: *Maximus* compares it to a man; The old Testament resembling the body, and the new Testament the soule, or the letter of the *Prophets*, is the body, and the meaning is the soule: and as the mortall part of man is seene, but that which is immortall vnseene; So the letter of the Scriptures is plaine, but the spirit in some places inuolued, and

i Prolog. in
Psal. tract. 1.

k Idem. ibid.

l Praef. in lib.
moral. cap. 4.

m Church of
Eng: Hom. read-
ing of Script.
part 1.

n Hom. vbi
supra.

o Myst. Theod.
cap 5.

not easily discerned, *One deepe calling vpon another deepe.*

p *Ambo in loc.*

P. S. Augustine, and Hugo de S. Viſſ: vnderstand it thus, the depth of Gods knowledge, findeth out the depth of mans heart, for the Lord searcheth vs out, he knoweth our downe-sitting, and our vprising; hee is about our paths, and about our bed, and spieth out all our wayes, and vnderstandeth all our thoughts long before. *Psal. 139.*

9 *Gen 39.9.*

It is the duty then of euery Christian, especially tempted to sinne, to resolue with holy *Ioseph*, *How can I do this great wickednesse, and so sinne against God*; Is there any thing so secret, that shall not be disclosed, If I commit it in the wood, shall not a bird of the aire cary the voice, & that which hath wings declare the matter? *Ecclesiastes. 10. 20.* If I sinne in the Forrest, am I now to learne, that a beast hath spoken? Or if birdes and beasts happily should hold their peace, would not (as Christ sayd in the like case) the very stones cry? *Luke 19.40.* If in my cloiet or study, shall not my bookes of deuotion, especially the Bible witnesse against mee? *There is one that accuseth you* (quoth our Sauour to the *Iewes*) euen *Moses*, that is, *Moses* law, the which as it was once spoken by God, so it dayly speakes in Gods cause, to God; Or if all these be silent, shall not the sinne it selfe, like the blood of *Abel*, cry for reuenge.

r *Iohn. 5.45.*

c *De vitio
best. capiend.*

c *Epist. 11.*

Plutarch aduiseſeth vs so circumspectly, to demean our selues, as if our enemies alway beheld vs. *Seneca* counsellēth vs, to liue so well; as if *Cato*, *Lalins*, or some reuerend person of great wise-

wisedome, and account overlooked vs. ^u *Thales Milesius* in the committing of any sinne, wished vs when wee were alone, to bee afraid of our selues, and our owne conscience, which is instead of a thousand witnesses, a thousand Iuries, a thousand Iudges, *se sine teste time*, saith *Ausonius*. ^x *S. Paul* exhorts women to carry themselves in Gods house reuerently, because of the Angels observing their behauour. But our text tels vs yet a better way then all these, which is to remember alway that the depth of Gods science, calleth vn- to the depth of our conscience.

^u *Inter dicta. sapient.*

^x *1. Cor. 11. 10.*

If any be deiceted in his mind, for that hee cannot remember the good lessons hee dayly reads in bookes, and heares in sermons, let him bee comforted againe, because this one precept concerning Gods *omni-presence*, comprehends *omnia media et remedia*, all meanes and medicines for the curing of his sicke soule. If he beare still in mind, this one poynt, that *all things are naked to Gods eye*, *Heb. 4. 13. Tea heell it selfe*, *Iob 26. 6.* To his eye, which is all eye, *Ten thousand times brighter then the Sunne*, *Ecclesiasticus 23. 19.* He hath already commenced *Doctor in Israel*, and is a liuing, and a walking library, knowing so much as may serue for the well ordering of his whole life.

^y *Franc Arias de presentia Dei. cap. 1.*

^z *Gregory the great*, construeth our text thus, one iudgement of God calleth vp another, for his iudgements are *a great depth*, *Psal. 36. 6.* So deepe, that they be past finding out. *Rom. 11. 33.* When as therefore, for feare of Gods iudgement, we iudge our selues; *one deepe occasioneth a-*

^z *Apud Eri- um in loc.*

nother, and that at the noyse of the water pipes, or cloudes, which are the preachers, exhorting vs as S. Paul his *Corinthians*, if yee would iudge your selues, yee should not be iudged.

a In loc.

^a *Arnobius*, expoundeth it thus, one deepe, calleth another deepe; When Christ on earth, and in the nethermost hell also, called to God the Father, in the Highest Heaven: the strong crying of our Blessed Sauour, vnto God, with teares: *Heb. 5. 7.* Was a very deepe base; and Gods counter-verse was sung with an exceeding high voyce, from heauen of heauen, *This is my beloued sonne, in whom I am well pleased. Mat. 3. 17.* One deepe calleth another deepe, when as truth flourished out of the earth, and righteousnesse looked downe from heauen: *Psal. 85. 11.*

b *Ambo in loc.*

^b *Hugo Cardinalis*, and *Lyra thus*, *Abyssus abyssum innocat*, that is, *peccatum peccatum prouocat*; As one deepe calleth another deepe: So one sinne prouoketh and calleth vp another sinne. *Pride* to maintaine her selfe, calleth vp *Nigardise*; *Gluttony* calleth vp *Wantonnesse*; *Malice* calls vp *Murther*; *Vnthriftinesse* calls vp in great ones, *Oppression*; In the poore theeuery: an vncleane thought calls vp vnlauioury wordes, and bad wordes corrupt good manners, and corruption in manners, breeds a custome in sin, and custome in sinne, brings men to sencelesnesse in sinne, such as giue themselves ouer, or sell themselves to commit iniquity, proceed from euill to worse. *Jeremy 9. 3.* and fall from one wickednesse to another, *Psalme. 69. 28.* First there is walking in

in the counsell of the vngodly, then standing in the way of sinners, last of all, sitting in the seate of the scornfull; Hee that blowes a feather into the ayre, or throwes a piece of paper into the riuer; knowes not where it will settle: So hee that begins with a sinne, knowes not when, or where it will end.

^c Herod happily began with a little dalliance, but afterward, he committed incest; and that darling sinne, caused him to adde yet this aboue all the rest of his faults, to shut vp *Iohn* in prison. And so ^d *Dania* glutted with a large meale; lusted after *Bath saba*; and that fire did rage, till hee had committed vncleannesse with her, and for the couering of that foule fact, hee murdered his faithfull seruant, *Vriah*; and for the compassing of that murther, hee did endanger a great part of his Royall army, and so by binding many sinnes together, exceedingly scandalized his people.

^c Luke 3. 30.

^d 2. Sam. 12.

This may teach vs to fly sinne, as a serpent, for sinne was a serpent, before there was any serpent; and of all sinne none so dangerous, as that thou art loath to call a sin; that one deepe, calleth after it a great many deeps: Other faults, are like a rebellious multitude, in a State, which wanting an head, doe small hurt; this sinne is their head; cut it off, and thou shalt see the rest instantly disperfed, as fearefull rebels, hearing their leaders head hath kissed the blocke.

The *Chaldee*, translateth here, *the higher deepe*, calleth the lower deepe: So great sinnes, euermore draw with them a multitude of lesser offences;

As

e 1.Tim. 6.10.

As for example; *Couetousnesse*, a *Grandame* in *Babylon*, a mother sinne, * *S. Paul* termeth it, *the roote of all euill*, for as the roote giues nourishment to the whole tree, so disordinate loue of money, doth administer occasions and meanes, for euery kind of sinne, against God, our neighbours, and our selues, the *Prouerbe* is, *Shew me a lyar, and I wil shew thee a thiefe*: But shew me a muck-worme, whose heart is set on riches, and I will shew thee many villaines in one, such a vermine, as is worse then an *Infidel*, and but little better then a *Iesuit*: *Cardinal Cusanus* sayd, the world is *Deus explicatus*, So the couetous wretch is *Diabolus explicatus*, a displayed deuill, a deuill in his colours, *Effodiuntur opes irritamenta malorum*, Hee that is nimble to digge and diue for gold, into the nerthermost hell, as occasion offereth it selfe, will ascend as fast vnto the top of *Babel*, and height of all impiety, for thus, *One deepe calleth another deepe*.

Bernard ser: 4. de assumption. B. Marie, with other, as *Bellarmin* and *Estius*, in their annotations, vpon the place, report and expound it thus; the depth of Gods mercy, calls vnto the depth of mans misery, *Magna miseria, superbus homo* (quoth * *Augustine*,) *sed maior misericordia humilis Deus*, As sinne doth abound, so grace superabounds. *Rom: 5.20.*

f Decatech
rudibm. cap. 4.g Manasse
prayer.

Our sinnes are great for their multitude, moe then the haire on our head, or sand in the sea; great for their magnitude, being iniurious to God, our neighbours, our selues, all other creatures,

tures, and that which is more wonderful, in some respect, offending the very damned in hell fire, whose tortures encrease, as the sinnes of such increase, which haue beene corrupted by their filthy communication, and vngodly conuersation; our sinnes will appeare to be greater, if we consider a little, these five poynts.

1. The basenesse of the Person offending, *a thing* of nothing, *Psal.* 144. 4. whose bodies originall, is dirt. *Gen.* 2. 7. and end, dust. *Gen.* 3. 19. Whose soule by sinne, is lesse then nothing, for it is a lesser euill, not to be, then to sinne; a great deale better for the reprobate, neuer to haue bin, then to be damned, *Mat.* 26. 24.

2 The worthinesse of the Person offended, infinite in greatnesse, infinite in goodnesse, and so consequently there can be no greater folly, then for vile man, which is nothing of his owne, to displease God, which is, Being it selfe.

3 The weakenesse of the motiues, alluring vs to sinne, a small interest of wealth, a little wantonnesse of the flesh, a *Punctilio* of honour, see notes vpon *Psal.* 145.

4 The grieuousnesse of the punishment, due to sin, both in the life present, and in that which is to come, for the torments of hell, in two respect, are termed infinite, to wit;

In respect of their lasting, as being without end.

In respect of their losse, as depriving the damned of an infinite benefit, which is the sight of God for euer.

5 The greatnesse of the remedie, which is the precious blood of our Blessed Sauour; who gaue himselfe for vs, and with himselfe al things, Also, the depth of his mercies, ouerwhelmeth the depth of all our misdeedes and miseries, as being great for their number, euen *multitudes of mercies*, great for their quallity, *riches of his goodnes Rom. 2. 4. Exceeding riches of his grace, Eph. 2. 17. Abundant kindnesse. Tit. 3. 4. 6.* great for their continuance, being *for euer, and euer. Psal. 103. 17.* That is, as the doctors expound it, from euerlastiug predestination, to euerlasting glorification, every way so great, that as *S. Iohn* says *of his fulnesse, all of vs haue receiued grace for grace*; plentiful and abundant grace, blessings heaped one vpon another, so freely, so fully, that if any perish, it is vndoubtedly, neglect in his duty, not any defect in Christs bounty.

To let passe all other interpretations, as being neither so pertinent, nor so profitable, let the time giue sence to the text, the deepe groanes of our deare brethren abroad, and at home, call vnto the deepe bowels of our compassion, and pittie.

Beloued in the Lord, at this time, while wee sit vnder our vines at rest in our possessions, eating the fruits of our labours, and reaping that wee did sow, peace being within our walles, and plenteousnesse within our pallaces, at this time, while we refresh our selues; with the lambes of our fold, and calues of our stall, and sing to the sound of the viall; at this time, when our city gates,

gates are fast barred, and wee filled euery day with the flower, and fatnesse of wheat; in a word, while there is no leading into captiuitie, no complaining in our streets at home: *Ioseph* is afflicted, *Israel* and *Iuda* dwell in tents abroad; ^h *There is a little city besieged, and a few men in it, and a great King is come against it, and a greater then any King in his swelling title, the Germane Emperour, and the Pope, which is the greatest of all, as exalting himselfe aboue all that is called God; and I dare say with ⁱ Aretius, that these are three of the bad angels, hurting the earth, and the sea, mentioned, Apoc. 7. 1.*

^h Eccles. 9. 14.

ⁱ In Apoc. 7.

I beseech you therefore, by the mercies of God, take heed of the crime of *Meroz*, that ye may fly the curse of *Meroz*; fight the battayls of the Lord valiantly; take his part against the mighty *Anakims*, a mercilesse generation, drunken with blood of the *Saints*, all ye that are ready, for ^k *good lucke haue yee with your honour, ride on, because of the word of trueth, of meekenesse, and righteousness; and let vs who stay yet at home, fight on our knees, with push of prayer, One deepe calling vp another deepe.*

^k Psal. 45. 5.

The grieuous sicknesse of our friends at home, with other inconueniences, which I know you better conceiue, then I can expresse, together with the crying finnes of our nation, administer occasion of one deepes calling vnto another.

If thou hast but one teare, shedde it, if thy ^l head bee full of water, and thine eyes a fountaine of teares, powre them al out, yea powre out thy soule before the Lord, that his deepe mer-

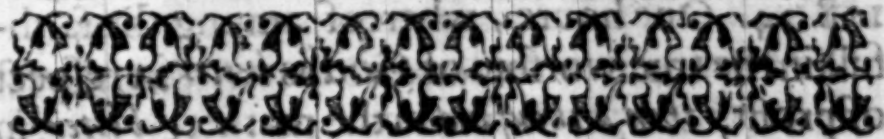
^l Ier. 9. 1.

cies, in his good time, may swallow vp all the Churches deepe miseries.

O Father of mercies, wee know that thou canst not deny thy selfe, and nothing is more thy selfe, then thy mercy which is aboue all thy workes: it is it wee want most, it is it wee craue most, it is it thou doest vse to giue most; haue mercy then vpon vs, according to the multitudes of thy louing kindneses of old, that for the dayes wherein wee haue suffered for euill, we may now from thy fulnesse receiue grace for grace.

(*) (*)

Psalm.



P. S. A. L. 84, 1c.

One day in thy courts is better then a thousand.



He most excellent thing in the world, is man, and the most excellent thing in man, is the soule, and the most excellent thing in the soule, is religion, and the most excellent thing in religion, is to seeke^a God here, that wee may see him hereafter, in whose most amiable dwellings, *one day,* sayth our Prophet, *is better then a thousand.*

For by the Courts of God, in the iudgement of most, and best expositors, is here meant, either the Church militant, which is^b heauen on earth; or the Church triumphant, which is heauen in heauen; and the least of time spent, in either of them, is better then a thousand days, or moneths, or yeeres, or ages elsewhere, to wit, as may bee supplied, by the verie following, *in the courts of vngodlinesse.*

Concerning the first, it is well observed by^c Placidus Parmensis, and^d other, that this one day, is Christs day, which Abraham reioyced to see, *Iohn 8.15.6. The day of saluation, and acceptable time.* 2. Cor. 6.2. *Wherein althoſiue, haue receiued from his fulnesse, and grace for grace, the day which the*

^a Placidus Parmensis in loc.

^b Apec. 12. 7.

^c In loc.

^d Agellius et Lorisius in loc.

^e Iohn. 1. 16.

Lord hath made, and all his Saints are glad in it. *Psal.* 118.24. One houre, whereof among the faithfull in the true worship of God, is better in respect of profit, then a thousand in the market; better in respect of pleasure, then a thousand in the theater; better in respect of honour, then a thousand in the palaces of Princes.

For profit, our euidence is cleare. *1.Tim.* 6.6. *Godlines is great gaine*, that is, gaine of great things, as *Caictan*, or greater gaine, so *Theophilact*, or the greatest, and enough gaine, so *Caluin*, as if the Blessed Apostle should haue sayd, gaine, and more then gayne, riches, and better then riches; as when the Scripture would difference, the true liuing God, from dumbe and dead Idols, it calleth a great God, and a great King above all gods; So speaking of godlinesse (which is the riches of the soule,) termes it great riches, beauenly riches, inestimable riches, vncchangeable riches, everlasting riches.

For to spend our time well, is the best husbandry, saith *Seneca*; to giue to the poore, the best vsury, sayth *Augustine*; to conueit spirituall giftes, hereby to winne soules, is the best auarice, saith *Hierome*; to buy the truth, is the best bargaine, saith *Solomon*; to bee rich in good workes, is the best opulencie, saith *Paul* *1.Tim.* 6.18. Other gaines, are not without their inconueniences, and incommodities, as hauing in them, an emptinesse, and neuer enough, as *Bernard* told his brethren, *nec vera sunt, nec uestra* but godlinesse affords alway contentation, either in deed, or desire.

In deed, as hauing *premia reposita*, and *preposita*, the

f *Psal.* 95.3.
Malac. 1.11.

g Com.in
Abac. 1.9
h *Pro.* 23.23.

the promises both of the life present, and of that which is to come, the blessings of the right hand, and of the left hand, *Proverb. 3. 16.* The Lyons doe lacke, and suffer hunger, sayth our *Prophet*: But they that feare the Lord, shall want no manner of thing that is good: The couetous that goe about like roaring Lyons, seeking whom they may deuoure, by their oppression, and cruelty, sometime misse their prey, yea, the more they haue, the greater is their hunger and thirst, after the thinges of this world; The *Chronicle* reportes of *Peiret Gaueston*, that the more he was enriched; the worse was his estate: But they who seeke the Lord, (which is vnto those that serue him, all in all things,) haue their meale so multiplied in the barrell, and oyle in the cruse, that they want no manner of thing that is good, *habent omnia, quia habent habentem omnia.*

It may bee, some good thing is wanting in their estate, but happily not good for them; it was good for *Naaman* that he was a leper, good for *Dauid*, that hee was in trouble; good for *Bartimaeus*, that he was blind, as a nurse knowes what is best for her infant, so God our heavenly Father, knowes what is best for vs his children; If he giue the *substantiue* saluation, hee will afford likewise the *adiectiue* things necessary for this life. *Mat. 6. 33. Cetera adieciuntur vobis*, If hee giue his Son for vs, how shall hee not with him giue vs all things also. *Rom. 8.*

Howsoever godlinesse affordes contentation in respect of the desire, because godly men, If they haue

1. Tim. 4. 8.

Psal. 34. 10.

1. Dan. Chron
pag. 174.

1. King. 17.

2. King. 4.

Matth. 6. 3.

p *Laurentius*
Pisan Enang.
Paradox.
 7. Iohn 8.6.

r Christians
 task. page.
 686.
 f *Hist lib.* 146

s *Psal* 128. 5.

m *Ephes.* 5. 11.

haue not estats according to their minds, they will haue mindes according to their estates, hauing nothing, and yet possessing all things. 2. Cor. 6. 10. The couetous is only poore, and the content is only rich, *omnia famulantur famulanti Deo*: The seruant of God, is Lord of all; as ^a Christ sayd, If the sonne make you free, then are you free indeed, so (deare Christians) If godlineffe make you rich, then are yee rich indeed, a great deale more rich, then they which of their corne, and wine, and oyle, haue full encrease: the Pompous Prelate, who sayd hee would not loose his part in *Paris*, for his part in *Paradise*, nay *Leo* the 10. who got so much, and in the Holy sea, spent so much of *S. Peters* inheritance, that *Guicciardine* writes in his history, Whereas other were *Popes*, no longer then they liued, he was sayd to be *Pope* many yeeres after hee was dead: was not so rich as *Martine Luther*, a poore preacher, who professeth of himselfe, that of all faults, hee was euer least subiect to the dirty sin of euil couering.

If any then aske the question in the third of *Malac:* 1. 4. what profit is it, to serue God? answere is made by the father of lies in this truely; *Iob*. 1. 9. doth *Iob* serue God for nought, hath hee not made an hedge about him, and about all that he hath on euery side? the like may be sayed of euery man which is vpright and feares God, is he not rich and his godlines gaine, being blessed in his field, blessed in his fold, blessed in his corne, blessed in his cattle, For thus shall the man be blessed that feareth the Lord: On the contrarie, sinnes are termed by *Saint Paul*, *unprofitable*,

fitable works of darknes, what fruite had ye (saith he to the *Romans*) in those things wherof ye are now ashamed, & he doth answere himselte in the same place, *the wages of sin is death*; bad worke, sad wages.

x Rom. 6.21.

But our Sauours question in the 16 of *S. Mat-
thew*, puts this matter out of all question; what shall a man gayne though he winne the whole world and loose his owne soule? put the whole world into one ballance, and thy soule into the other, and thou shalt vnderstand that the sauing of thy soule is better in it selfe, and much more better vnto thy selfe, then all the world; yea more worth, then as many worldes, as there be men in the world, thy soule is better in it selfe; for all the things of the world, are *vanities of vanities*; y *Mundus transit, et concupiscentia eius*; The pomps of the world, and the world it selfe, is mutable, but the soule is an immortall, and heauenly substance, ^z breathed into thee by God, and if thou dwell in his Courts, and continue faithfull in his seruice to death, it shalbe blessed euerlastingly.

y Iohn. 3. 17.

z Gen 2. 7.

And to thy selfe, it ought to bee more precious then all the treasures of *Empires*, for according to the rules of charity, that ought to bee dearest vnto thee, which is neereest vnto thee; but nothing, as diuine *Plato* said, is so much thy selfe, as thy soule: The sauing whereof, is the principall, and mayne businesse, and all other affayres, are to bee respected, or reiect'd, as they more or lesse tend to the furthering of this one most important employment.

If therefore thou loue thy profit, desire to

F f

dwell

a Iohn 14. 6.

b 1. Pet 1. 4.

dwell in the Courts of the Lord, for the Church, as *Iohn Baptist* shewes thee, is Christ; and Christ ^a is the way to God, and godlinesse is great gaine, by which is obteyned, an ^b inheritance, which is immortall, vndefiled, and neuer fading away; granted in our election, promised in our vocation, assured in our iustification, actually possessed of vs in our glorification.

2 *One day spent in the Courts of the Lord, is better then a thousand in the tentes of vngodlinesse, in respect of pleasure.*

An old disciple of Christ, being asked the cause, why he was euer such a merry man, answered, When I was a yong man, I studied how to liue well, and when I was an old man, I studied how to dye well; and so desiring to seeke God in his kingdome of grace, and hoping to see him in his kingdome of glory, one day to me was better then a thousand vnto those, who ^c weary themselves in the wayes of wickednesse, and destruction. Doe ye desire to please your eare? no musicke is comparable to the Gospels harmony, that is, ^d newes of great ioy, that ^e comforts Hierusalem at the very heart.

c Wisd. 5. 7.

d Luke 2. 10.

e Es. 40. 1.

f Ps. 34. 8.

Doe yee desire to please your taste? ^f O taste and see how gracious the Lord is, it is hee that feedeth, and filleth every living thing, with his plenteousnesse, and his word is sweeter then hony, or the hony combe. *Psal. 19. 10.*

Doe ye desire to please your eye? what beauty like to that of Christ, as being ^g fayrer then all the sonnes of men, or what beauty like to that of
the

g Ps. 45. 3.

the Temple, for out of Sion hath God appeared, in
perfit beauty, *Psal. 50. 4.*

That which *Ouid* sayd of one kind, may bee
verified of euery sort of worldly delight, *brenis est
et non vera voluptas*, it is short, and not sound, *Heb :*
11. 25. The pleasures of sinnes, are but for a season; as
the night doeth ouertake the day, and the day
driue away the night, so worldly lusts, runne one
after another, and the best of them all, endures
not long; it is but a baite, and a bayt is but a bit, it
may stay the stomacke for a while, but it is not
able to giue full content; the eye, sayth ^h *Solo-*
mon, is not satisfied with seeing, nor the eare with
hearing; the reioycing of *hypocrites*, is but a mo-
ment. *Iob. 20. 5.*

^h Eccl 1. 8.

Againe worldly delights, are no true plea-
sures, but bitter sweets, hauing like the peacocke,
faire feathers, but foule feete; or like the *Mere-*
mayd, quoth *Horace*, *Mulier formosa supernè desinet
in turpem piscem*; or like a tragedy, mirthfull in the
Prologue, dolefull in the *Epilogue*: and therefore
we should doe by pleasures, as great Princes doe
by banquets, come and looke a little vpon them,
and turne away.

To speake more particularly, the lips of a strange
woman, drop as an hony combe, (sayth ⁱ *Solomon*), and
her mouth is more soft then oyle, but the end of her is
bitter as wormewood, and sharpe as a two edged sword,
her feete goe downe to death, and her steppes take
hold on hell.

ⁱ Prou 5. 4.

Laeta venit Venus, tristis abire solet.

It may bee, that the beginnings of ryotus mee-

& Prou. 14.13.

tings, are good fellowship, and merriment; but ^k *en* in laughing the heart is sorrowfull, and the end of such mirth, is heavinesse; it is like Iobbs kisse, attended with a secret stab, happily the gamester is pleased enough at play, but when he hath made away all, he is ready to make away himselfe also.

As for the pleasures of other sinnes, an enuious man is a murtherer to himselfe; a prodigall man, is a thiefe to himselfe; a proud man, a witch to himselfe; a couetous man, a deuill vnto himselfe: for as the riuers of sweete waters, runne their course to dye in the salt sea, so the hony of all earthly pleasures, doe end in the gall of griefe.

l Psal. 1.2.

m Psal. 100.1.

n Annot. Elucid in Ps cap. 2.

o Prou. 21.15.

On the contrary, the goodman and godly, ^l *delights in the law of the Lord, and exerciseth himselfe therein day and night*, hee serues God with ^m gladnesse; other it may bee, they haue *legem in corde*, they know the Law; but he, sayth ⁿ *Hugo de victor*: hath *Cor in lege*, his heart is set on the law to performe the workes thereof, and to him it is ^o ioy to doe well, and his ioyes are solide, being ioyes of the soule, ioyes in the holy Ghost, whatsoeuer happeneth outwardly, his ^p heart is established, and his mind settled, *intus bene*.

p Psal 112.8.

q Prou. 15.15.

r Iohn 16.22.

s Rom. 8.28.

t 2. Cor. 12.10.

u 2. Cor 4.8.

And his ioyts are permanent, ^q *a good conscience, being a continuall feast*, a dayly Christmas, a standing Holiday; a ioy that ^r no man or deuill, is able to take away, whatsoeuer he doeth, or suffereth, ^s all things worke together for his good, he takes ^t pleasure in reproaches, in necessities, in anguish for Christs sake, when he is weake, then is hee strong, ^u afflicted on euery side, but not in distresse,

distresse, death it selfe, which other account, the worst of all, is to him best of all, *ipsa panarum ultima mors Christiano, ludus est*, as ^x Prudentius sings of S. Vincent; and a Protestant Martyr being at the stake, in the midst of furious and outrageous flames, cryed out, ^y Behold yee Papists, yee looke for miracles, and here now yee may see a miracle, for in this fire, I feele no more payne, then if I were in a bed of downe, yea, it is to me, like a bed of roses.

Godlinesse in euery sicknesse, is a Physitian; in euery contention, an aduocate in euery doubt, a schoole-man; in all heauinesse, a Preacher; and a comforter vnto whatsoeuer estate it commeth: it sayth as the blessed Apostles, *peace bee to this house*, Peace be to this man, Peace to this heart; which occasioned ^z one to say, that *the life of a good christian, is a perpetuall Halleluiah*.

In the duell of *Essendon*, (as we read in our English ^a Chronicle,) betweene *Canutus*, and *Edmund Ironside*, for the prize of the Kingdome of *England*, after long and equall combat, finding each others worth, and valour, they cast away their weapons, embraced and concluded a peace, putting on each others apparell, and armes, as a ceremony, to expresse the attonement of their minds as if they made *transaction* of their persons, one to the other, *Canutus* being *Edmund*, and *Edmund* *Canutus*.

Our iniquities had made a separation betweene God and vs, *Esay* 59 2. And in this warre, as the Scripture speakes, *God did fight against vs*, and we were *his enemies*; Now Christ our *Make-peace*, did

^x Hym 5 de Vincent Mart.

^y Fox Martyr. fol. 939.

^z Claudius Aquarius medr. in Psal. 118.

^a Dan. Chron. page 15.

end this quarrell, and that was by putting on our clothes, and by giuing vs his clothes, he tooke vpon him *our flesh*, and in his body did ^b *beare our finnes*, and wee by faithes hand ^c *put on Christ*, and the long robe of his righteousness: so the Church sing s, ^d *I am my beloveds, and my welbeloued is mine*; Christ and we being married, as *S. Paul* teacheth. *Ephes. 5.* are but *one flesh*, and as it were but one person in law; for Christ in taking our nature vpon him, is *flesh of our flesh, and bone of our bone*, substantially; and we likewise by putting him on vs, are *flesh of his flesh, and bone of his bone*, spiritually; so that our finnes, are his finnes, and his righteousness, our righteousness; *Iere. 23. 6.* The Lord our righteousness. *Psal. 4. 1.* O God which art my righteousness.

^e Being iustified then by faith, wee haue peace towards God, through our Lord *Iesus Christ*, and this peace is a pleasure, that passeth all vnderstanding; ^f sinne makes a trembling and heauy heart, but assurance that our finnes are forgiven in Christ, is the rest of our soule, making vs like *Diues*, euery day faring deliciously.

3 One day spent in the courts of the Lord, is better then a thousand in respect of honour.

^h *Cesar* sayd, he had rather be the first in a country village, then the second in *Rome*, (though it were then esteemed the worlds *Epitome*,) but our Prophet desires, rather to bee a doore-keeper in Gods house, then to command in the tents of vngodliness; ⁱ of the meanest account in the one, then of highest honour in the other, as ^k one glosseth it;

I had

^b 1. Pet. 2. 24.

^c Rom. 13. 14.

^d Cant. 6 2.

^e Rom. 5. 1.

^f Deut. 28. 65.

^g Luke 16. 19.

^h *Plutarch* in *visa Caf.*

ⁱ *Wilcox* in loc.

^k *Crucius* apud *Forst.* in loc.

I had rather be a *Clauiger*, a subiect, yea^l abiect sitting at the very threshold, in the Courts of the Lord, then to be a *Steptrifer*^l; *Mahomet* the great, or^m *Soliman* the Magnificent, in the tents of infidelity.

l Ainswerth.

m Buchanan

n Heb. 11. 25.

Soⁿ *Moses* refused to be called the sonne of *Pharaohs* daughter, and chose rather to suffer aduersitie with Gods people: So *Daniel* esteemed the Lyons den better then *Darius* Pallace; So the three children aduentured to meete heauen, in the hell of a fiery furnace; so the renowned *Emperour Theodosius*, more reioyced in that hee was a member of the Church, then head of the State; So the blessed Saints, in the dayes of *Queene Mary*, desired rather to be pilgrimes among the reformed Churches, abroad, then Prelats in the kingdome of *Antichrist* at home. To serue God is perfit freedome, as diuine *Plato* determined iudiciously, Goodnesse is not in greatnesse, but on the contrary, Greatnesse is in goodnesse.

A great Lord, conuicted of treason against his Soueraigne, hath his blood attaynted; himselfe, and his posterity disgentred, vtill they be restored in blood. *Adam* in *Paradise*, committed high treason against the King of heauen, and earth, and in him all of vs haue sinned, and so by consequent, our blood is attainted, till it be restored againe by Christ, ° who loued vs, and washed vs from our sins in his blood; As good *Queene* *Elinor* sucked the venome out of the wound, giuen her husband, *Edward the first*, by an *Assassine*, with a poysoned weapon: So Christ

o Apoc. 1. 5.

p Daniel in Edward 1.

our

our husband, hath expelled the poyson out of our woundes, inflicted by the deuill, our aduersary, who was a murtherer from the beginning; euery christian then as hauing his woundes healed, and his blood purged, is a gentleman, and the best christian, is the best gentleman; according to the ¹ scripture, teaching vs, that *the men of Berea, who receined the word with all readinesse, were more noble, then they of Thessalonica*: The burgessees of Gods city, bee not of base *Linage*, but truly *Noble*; For by their second birth, all of them are *the sonnes of God*; and the Church is their *Mother*, and Christ their *Brother*, and the Holy Ghost, their *Tutor*, Angels their attendants, *Heb. 1. 14.* all other creatures, their subiects. *Psal. 8. 6.* The whole world their *Inne*, *1. Pet. 2. 11.* and heauen their *Home*. *iobn. 14. 2.*

Fauours of Princes serue sometime, more for the benefit of those that giue them, then for the profit of those that receiue them, and the best honour an earthly Prince can conferre vpon his chiefe fauorite, is to make him a *Viceroy* in some part of his *Empire*; but Christ which is *the King of glory*, maketh all his followers, *Kings vnto God his father*, *Apoc 1. 6.* Kings, because God reigneth in vs, and because through his sanctifying grace, we haue dominion ouer our concupiscences, not suffering sinne to ¹ reigne in our mortall bodies; and we are not only *Viceroyes* ouer one prouinte, but in this respect, Lords ouer the whole world, ² more then conquerours, a great deale greater then *William the Conquerour*, or *Alexander the great*,

q Act. 17. 11.

r Rom. 8. 14.

f Gal 4. 26.

t Heb. 2. 7.

u iob. 2. 27.

x Plal 24. 7.

y Rom. 6. 12.

z Rom. 9. 37.

great, or the great *Turke*: for whereas they conquered, in many yeres, a few parts of the world: Hee that is borne of God, ouercommeth in one houre, with one act, all the pompe of the world, and all the power of hell also. It is but *Cæsars Veni, vidi, vici*, this is the victory that ouercommeth the world, euen our faith. 1. *John* 5. 4.

The difference betweene the christians honour, and the worldlings honour, is very plaine; *The kings daughter is all glorious within*, *Psal.* 45. 14. But the worldlings, is all glorious without: now the *Phylosopher* hath taught truly, That ciuill honour, is not in the power of the person honoured, but in the power of the person honouring; and therefore the worldlings glory, depending vpon the breath of vaine men, and possession of vaine matters, is altogether vncertaine; But the Christians dignity, which is within, hauing done good in Israel, and toward God, and his house, cannot be taken away, but it flourisheth and remaineth for euer. *Psal.* 112. 9.

For conclusion of all: I say to you all in brieft, that this Doctrine should encourage vs, diligently to visit the Temple, which is Gods house, the Palace, where his Holinesse more specially resides; Heretofore *Hierusalems* Temple, was *instar parochia*, sayth *Hospinian*, as a great parish; So now, euerie *Parochiall* Church, is *instar templi*, where God is to be worshipped, in the publique congregation; and dutifully to honour his anoynted Kings, and Princes, which are the chiefe gouernours of his house; and reuerently to re-

a *Ethic. lib. 1.*

b 2 *Chron.*
24. 15.

c *De Orig. c. 1*
Templ. cap. 4.

d 1. Cor. 4. 1.

e Ser. 47. in
Cant.f 2. Cor 7. 4.
g Act. 14. 22.

spect his Clergie, *Bishops, Pastors, and Curates*, which are the^d disposers of his secrets, and stewards of his house, and cheerefully to delight in his Saints; which are the domesticall, and ordinary seruants of his house, and eagerly to hunger and thirst after his Sacred word, and blessed Sacraments, which are the foode of his house, and to put on holinesse, and righteousnesse, which are the hangings, and ornaments of his house; But about all, euen with all our heart, soule, mind; to loue *the Lord Iesus*, which is the founder and foundation of this house; that after we haue sojourned in his earthly tabernacle, wee may rest vpon his heavenly mountaine, where wee shall be abundantly satified with the pleasures of his house: For as *Bernard* sweetly, *si sic bonus es sequentibus te, qualis futurus es consequentibus?* If thou Lord be so good vnto those that seeke thee, what wilt thou be vnto such as find thee? doubtlesse, one day spent in the kingdome of glory, surpasseth a thousand in the kingdome of grace.

It is true, the profit, pleasure, honour of a good christian, is better a thousand times, then all the treasures, and iollities of the wicked; yet so long as wee dwell in houses of clay, clothed with flesh and blood, in this valley of teares, euer and anon wee shall haue troubles on euery side, *fightings without, and terrors within*; and through many tribulations wee must enter into the Kingdome of God; but when once wee shall arriue there, all teares shall be wiped from our eyes, all cares from our hearts; as soone as we shall enter into the

the vpper Courts of the Lord, we shall haue^h ful-
nesse of ioyes, and pleasures at his right hand
for euermore. This *one day*,ⁱ sayth *Augustine*, is
the day of eternity, which is alway the same *one*,
and no more: for the heauenly *Hierusalem* hath
no need of the Sunne, neither of the Moone to
shine, because God and the Lambe are the light
of it. *Apoc.* 21. 23. and in his light, all the children
of light enioy that day; which is euerlasting with-
out any night, or end.

And now most gracious Soueraigne, vpon
bowed knees, I beseech your Highnesse, by the
mercies of God; suffer a few wordes of exhor-
tation, as you haue most christianly heard a great
many poynts of doctrine.

Kings are stiled *Gods*, and their houses should
be like Churches, as ^k *Eusebius* writes of *Constan-*
tines Court, euery chamber a chappell, euery per-
son a Priest, ⁱ offering up spirituall sacrifices, accept-
able to God.

Above all, I most humbly beg of your Ma-
iestie, to continue your studiousnesse of peace, that
howsoeuer, you mainteyne iust and honourable
warres abroad, yetⁿ peace may be within your
walles at home, which is the greatest gaine,
pleasure, honour, of all Christian Courts, and
Kingdomes.

The deuill is the authour of confusion, and
schisme, but the Lord is theⁿ God of order, and
^o King of peace, he vnited heauen and earth (two
diuerse diuided parts of the vniuerse) and made
them both one world, he vnited sea and land (two

^h Psal. 16. 12.

ⁱ In loc. et de
libero arbitrio
lib. 3 cap. 7. l.
idem Hugo
Cardinal et
De Incogni-
tus, in loc.

^k Vita Con-
stant.

^l 1. Pct. 2. 5.

^m Psal. 122 7

ⁿ 1. Cor. 14. 33.

^o Heb. 7. 3.

diuerse deuided elements,) and made them both one globe, he vnited soule and body (two diuerse diuided substances,) and made both one man; he vnited *Jewes*, and *Gentiles*, (two diuerse people) and made them both one Church; hee vnited *Adam* and *Eua*, (two diuerse diuided sexes,) and made them both in marriage, but one flesh; and that which is yet more wonderfull, he vnited God and man, (two diuerse diuided natures,) and made them both one Christ.

p Exod. 25. 40.

p Machiauel.
r Ephes. 2. 11.

As the Lord therefore sayd to *Moses*, In the Lords Name, giue mee leaue to speake to you; (Most high and mighty Prince,) *fac secundum exemplar*, Imitate God as his deare Sonne, and seruant; *divide et impera*, sauiours too much of the serpent; *utraq; fecit vnum*, is our comfort.

f Iudg. 12. 6.

Your great grandfather *King Henry* the 7. vnited the *Roses*; and that was an happy worke: Your renowned Father, vnited the kingdomes, and that was a more happy worke; But if your selfe (borne for all greatnesse) shall vnite the different factions, and fractions, about some points in religion, and make your people, from *Danto Bershe-ba*, speake the same thing, and pronounce the same; *Shibboleth*, it will vndoubtedly proue the most happy worke of all.

As your blessed marriage, began with a league of peace, so wee pray night and day, that your issue may bee children of peace, your Nobles, and men of Councell, Princes of peace; your Clergie, students and messengers of peace; your Iudges and Iustices, gardians of peace;
your

your Commons and people, followers of peace;
all of vs in our seuerall offices, and orders, ho-
nouring the God of peace; and aduancing his
Gospell, which is glad tidings of peace; wee
may take vp euermore, the wordes of my

text, *One day spent in the Courts, and
countreies of our Lord, King*

*Charles, is better then a
thousand, else.*

where. An wased before there was
any time in the beginning
of time, determined in the fullness
of time, for this end, to seeke God
on earth, and to see God in hea-
uen. Our text poynteth at both.



exhorting the hearers, and the children of
Iacob: That is, all faithful people, to seeke
Gods face, that in him, they may see Gods face
for euermore.

1. What is to be sought, and that is expressed
in the text, to be Gods face.

2. How to be sought, to wit, by what means,
and by what way, is expressed by interpretation
in the words, and by what in the text.

In what measure, how much, continually, seeke
the Lord, seeke his face, how long.

For the first, I great many, and a good many
of Diuines understand here, by Gods face, Gods
favour, as if the Poet should haue said, in all
time



PSAL. 105.4.

Seeke his face enermore.

MAN was elected before there was any time, created in the beginning of time, redeemed in the fulnesse of time; for this end, to seeke God on earth, and to see God in heauen. Our text poynteth at both, exhorting the seed of *Abraham*, and the children of *Jacob*; That is, all faithfull people, so to seeke Gods face, that in fine, they may see Gods face for euermore.

For the better vnderstanding whereof, I must euidently cleare two poynts, especially:

1. What is to be sought, and that is expressed to be *Gods face*.

2. How to be sought, to wit, by what meanes, and that is implied to bee by contemplation in this world, and by vision in the next.

In what measure, how much, earnestly; *seeke the Lord, seeke his strength, seeke his face*, how long, *enermore*.

For the first, a great many, and a good many ^b Diuines vnderstand here, by *Gods face*, *Gods fauour*, as if the *Prophet* should haue sayd, in all time

a Dr. Incog-
nitum et Tur-
vecum at. in l. c.

b Musculum.
Mollum.
lausennium.
Genabr. at.
Lorinus.

time of wealth, and in all time of woe, call vpon the Lord, *seeke him, and his strength ouerly*; seeke not to witches, because they seeke to the deuill, and the deuill is a *murderer from the beginning, an accuser of the faithfull, our aduersarie, walking about like a roaring lyon, seeking whom he may deuoure.*

Seeke not to Bell or Baal, or any false God, for an Idol cannot helpe it selfe, much lesse other, *Wisd. 13. 16.* The Apostle saith, an Idol is nothing, and the Philosopher saith, of nothing comes nothing; seeke not to secular powers, and potentates; *O put not your trust in Princes, nor in any child of man, for there is no helpe in them. Psalm: 146. 2.* The king of Egypt is a broken staffe of reed, hee that leaneth on him, and trusteth in him, is sure to fall to the ground; alas, man is like a thing that is nothing, when his breath is gone forth, hee returneth againe to his earth, and then all his thoughts perish.

Seeke not to your owne strength, trust not (as Goliath did) in your sword and shield, for *cursed bee the man, that makes flesh his arme. Iere. 17. 5.*

Seeke not to your owne wit, for the Lord catcheth the Wizards in their owne craftinesse, and the counsell of the wicked is made foolish.

Seeke not to your owne worth and holinesse, (as the Pharisee stood vpon his merite. *Luke 18.*) For blessed is the man that feareth alway, but hee that trusteth in his owne heart, is a foole. *Proverbs 28. 26.*

Seeke not to the strength of your owne purse, doe not sacrifice to your owne net, make not gold your hope, saying to the wedge of gold; thou

c Muscul
in loc.

art my confidence, for riches auaille not in the day of wrath, nor helpe in the time of vengeance.

Seeke not to the blessed spirits of iust men in heauen, for *Abraham* is ignorant of vs, and *Israel* knoweth vs not. *Esay* 63.16. They doe not vnderstand our wants in particular, howsoeuer vndoubtedly sollicitous for our good in generall; grant they did clearely see what we lacke, and that they be so well able, as willing to helpe; yet because the Scriptures afford neither precept, nor promise, nor paterne for inuocation in this kind; seeking to the dead saints, is an open iniurie to the liuing God; at the best, it is *wil-worship*, at the worst, adoring of old saints, is an adopting of new sauours.

To summe vp all in a word, with our Prophet; in the 73, *Psalme*, verse 14. *Whom haue I in heauen but thee, and there is none vpon earth that I desire in comparison of thee*; all other hopes and helpes are miserable comforters in respect of thee, which art a present helpe in trouble; vnder the shadow of thy wings will I reioyce, my soule hangeth vpon thee, mine eyes are euer looking vnto thee, to the throne of grace will I goe boldly, that I may find mercy, thou Lord art my strength and onely refuge, *thy face will I seeke euermore*.

Hugo Cardinalis vnderstandeth here by Gods face, that happinesse which is euerlasting in heauen: They who seeke for Gods temperall blessings, onely seeke his hinder parts, as it were, but they who first seeke the kingdome of God, and the righteousnesse thereof, are sayd to seeke his

priora,

priora because *potiora*, the multitude who followed Christ, in the 6. of *S. Iohn*, for loaves and not for loue, sought Gods hinder parts only, but the blessed *Apostle*, who sayd, *I forget that which is behind*, and endeaour my selfe vnto that which is before, following hard toward the marke, for the price of the high calling of God, in Christ Iesu, sought Gods face *euermore*. Temporall goods, as riches and honour, are the blessings of Gods left hand, but length of dayes that is euermore lasting life, the blessings of his right hand, *Prover.* 3, 16. New creatures in Christ, and new men are like the new Moone; when the Moone decreaseth, it is close aboue, open below, but when it increaseth, it is open aboue, close beneath, euen so (beloued) if our mindes (as nature framed our hearts,) are close downward, vsing the world as if wee vsed it not, and enlarged vpwrd, in seeking the things aboue, then, as *S. Paul* speakes, our conuersation is in heauen, and as *Dauid* here, we seeke Gods face for euermore.

^d *Arnobius* and ^e diuers moe, by Gods face, doe vnderstand Christ Iesus; as being the brightness of Gods glorie, and expresse character of his person, *Heb.* 1, 3. And as our Prophet. *Psalme* 67. vers 1. The light of his countenance; God is manifested in his sonne, as a man is knowen by his face; for no man (saith our Lord) commeth vnto the Father, but by me. *Iohn* 14. 6. I am the way, the truth and the life, *non est quæ eas nisi per me, non est quod eas nisi ad me*, as ^f *Augustine* sweetely, Christ is the beginning of blessed and heavenly vision, and there-

H h

fore

^d In loc.
^e Genebrard
in loc idem
Dr. Incognitum.

^f Tract 96. in
Iohn.
^g *Fernus* com
in *Ioh.* 14. 6.

*h Caietan in
Matth. 11. 27.*

*i Paulin^o.
rom. 3.*

fore *the way*; the meane, and therefore *the trueth*;
the end, and therefore *the life*; No man knowes
the Father, saue the Sonne, and to whomsoever
the Sonne will open him. It is true, that we may
see Gods hinder parts, by the light of nature, for
the power of God is manifested in the creation
of the world, the heauens declare the glory of
God, and the firmament sheweth his handy
worke, but we cannot see *Gods face*, that is; the
most vnsearchable riches of his mercy, but in &
by his Son only: none *know the Father*,^h that is, a
distinction of the Persons in the Sacred Trinity,
but by the reuelation of God the Sonne, in
whom are hid all the treasures of wisdom, and
knowledge: *Coloss. 2. 3.* Or none know that God
is *their Father*, but by the spirit of the Sonne, cry-
ing in our hearts, *Abba, Father. Galat. 4. 6.* Wee
speake the wisdom of God in a myserie; quoth
Paul, which none of the Princes of this world
knew; *Hoc magnus Plato nesciuit, eloquens De-
mosthenes ignorauit*, saith ⁱ *Hierome*, deepe Plato was
altogether ignorant, eloquent *Demosthenes* was
utterly silent in this argument; they being secre-
taries of nature, groped after God, and found
out also so much of him, as may serue to con-
demne them, but wee (blessed are the eyes that
see the things which we see) seeking God in his
Sonne, in whom he is well pleased, vnfaignedly
beleue, that he is our Father, and that we are his
children, and further, his heires, euen heires an-
nexed with Christ in his kingdome of glorie,
Rom. 8. verse 16. 17.

The

The *Turke* seekes not God aright, for that he seekes him in *Mahumet*: the *Jew* seekes not God aright, for that he seekes him in a *Messias* which is yet to come: the *Popeling* seekes not aright, for that he seekes him in moe Mediatours then one; the *Hereticke* destroying either the natures of Christ, or offices of Christ, seekes not God aright; the carnall *Gospeller* and worldling seekes not God aright; for although he professe Christ in word, yet in his workes he denieth him, and the power of his Gospel, as *Augustine* pithily, the difference betweene an *Hereticke* and a bad *Catholicke*, is briefly this; *the one is an Hereticke in his faith, and the other is an Hereticke in his manners.* Lord shew vs the light of thy countenance, that is, indue vs with true knowledge of thy word, and with a lively faith in thy Sonne, which is thine owne Image, that so wee may seeke thy strength, and see thy face euermore.

Quaest. ex.
Maith. qu. 11.

It is euident by the first of the *Chronicles*. 16. Chap. That *David* was authour of this Hymne, and that it was indited for *Asaph*, to be sung when the Lordes Arke was placed in the mids of the Tabernacle, that *David* had pitched for it, and therefore most expositours interpret here; Gods face to be Gods Arke, by which hee declared his power and presence, fauour and goodnes toward his people. So we read 2. *Chron* 6. 41. *Psal.* 63. 3. *Psal.* 78. 61. *Psal.* 132. 1. Arise O Lord into thy resting place, thou and the Arke of thy strength. The like is sayd of Gods holy Temple, that it was his house. *Esay* 56. 7. His amiable dwelling place. *Psal.* 84. 1.

I Kimchi. apud
Genebrard.
Bucer. Caluin.
Mollerus. Pif-
cor. Wolcon.
Engl. glosse.

*m Hieronim
in loc.*

Yea the very chamber of his preſence. *Pſal. 95. 2.*
Let vs come before his preſence, with thankſgiuing;
 And ^m they who worſhipped in the Courts of
 the Lord, are ſayd to ſtand and appeare before
 him, as *Deut. 16. 16.* *Three times in the yeere, ſhall*
all the males appeare before the Lord thy God, and Exo.
23. 15. *None ſhall appeare before me empty.*

*m Agellius
in loc.*

The meaning then of *Dauid* is plaine, *that the*
ſeed of Abraham, & the children of Iacob, ſhould giue
 thanks vnto the Lord, and call vpon his Name,
 tell his wonderous workes, make ſongs of him,
 and prayſe him, and ſeeke his ſtrength in that ho-
 ly place, which himſelfe hath appoynted; euen
 where his *Arke* reſted, and reſided, As ⁿ if hee
 ſhould haue ſayd, goe not to *Baal-Zebub*, the God
 of *Ekron*, goe not to the caſte in *Samaria*, ſeeke
 not to *Bethel*, enter not into *Gilgal*, goe not to
Beer ſheba, but ſeeke the Lord, and ye ſhall liue,
 ſeeke him while hee may bee found, and where
 he may be found, run not a whoring after your
 owne inuentions, doe not ſerue him according
 to your owne voluntary religion, and priuat ſpi-
 rit, but let his holy word be a lanterne to your
 feete, and a guide to your pathes, euermore ſeeke
 him, and his ſtrength, in his *Tabernacle*, where
 he ſheweth his fauour and face, *ſo Abraham his*
ſervant, ſo Iacob his choſen.

The ceremonies of *Mofes*, in their beginning,
 were *Mortales*, as being to continue but for a time;
 when once *Chriſt* appeared in the fulneſſe of
 time; they were *Mortua*, being only ſhadowes, (as
S. Paul ſpeakes) of good things to come; but now

ſince

since the sound of Christes holy Gospel is gone throughout all the earth, euen vnto the ends of the world, they be *mortifera*, not only dead, but also deadly; so buried and abolished, that they must neuer be rayled vp againe in the Church of God. *Legalia*, saith *Augustine*, *ante passionem Christi viua, statim post mortua, hodie sepulta*. Christ is the end of the Law, not only of the morall, in fulfilling all righteousnesse, or of the *Iudicial* in satisfying Gods Iustice for vs, but of the ceremoniall also, giuing himselfe for vs, to be both an offering, and a sacrifice of a sweete smelling sauer to God, of which, all the legall offerings, and sacrifices were types and figures.

*o Vti. Iohn de
Cambis Comp.
Theolog. lib. 6.
cap. 8. §*

Here then is a question asked, seeing we haue neither such an *Arke*, nor such a *Tabernacle*, nor such a *Temple*, as the *Jewes* had vnder the Law, where shal we now seeke the strength of the Lord, and his face? Answer is made, that albeit, the houre is come, foretold by Christ, vnto the woman of *Samaria*, that the seed of *Abraham*, according to the Spirit, doe not adore God at *Hierusalem*, or vpon his Holy mountaine, yet they worship him in his Church, of which *Hierusalem* was a type; the which is called expressly *Gods house*, wherein his Honour delights to dwell, and in the ministration of his blessed word, and Sacraments, hee sheweth vs the light of his countenance more clearly, then vnder the ceremonies of *Moses*, for in our prayers we confidently speake vnto him, and in the word preached, and read, hee plainly speaketh vnto vs, in both, If we seeke,

*p Molleran.
Tiseman. in loc*

we may see his face; frequent then his house, when it is the houre of prayer, frequent then his house when it is the houre of preaching, take heed that yee doe not neglect so great saluation, hee that reiecteth these things, reiects not man, but God: I beseech you, suffer the wordes of exhortation and doctrine, despise not Prophecyng, despise not I say the riches of his bountifullnesse, and patience; reuerence his blessed ordinances, abhorre not his heavenly *Manna*; quench not his spirit, turne not, O turne not his graces into contention, and wantonnesse; lest he hide his face from vs in his sore displeasure, remoouing his golden Candlesticks from our Church, and giuing his Gospell vnto some other people, who will bring forth better fruits of the same.

The *Papists* haue gods of lead, and gods of bread, but the faces of these gods, as our *Prophet* telleth vs, in the 115. *Psalm*, haue mouthes and speake not, eyes and see not, noses and smell not, neither speake they through their throat: they that make them, are like vnto them, and so are all such as put their trust in them. Images, as they teach, are the *Laymens* Gospell, & a wodden block is to them, instead of the written booke; they see their makers face, better in a pulpit, then out of the pulpit; Beloued, be not deceived, God is not mocked, If yee seeke his strength, and his face, goe to his Law, and his Testimony; yee may behold a liuely Crucifix in the Scripture; for what is the Center of the whole *Bibles* circumference, but onely this one poynt; *Christ crucified*. Ye may behold in each Sacrament,

ment, a liuely *Crucifix*; for the blessed *Communion* is a commemoration of Christs death vntill his comming. 1. *Cor.* 11. 26. And sacred baptisme faith *Aquinas*, is a Commemoration of Christs Passion which is past; a Demonstration of his grace which is present, and a Prognostication of his glory, which is to come; Yee may likewise behold a liuely *Crucifix* in the Churches Liturgie, framed according to the tenour of Gods owne Spirit, forasmuch as our prayers contemplate God the Father in his Sonne; begun in his Name, bounded vpon his nature, concluded with his Merits, as our onely Mediatour, and Advocate.

9 Part 3 qn.
60. art. 3.

When the parents of Christ had lost him at the feast of the Pascheouer, and sought him in many places, in fine, they found him at *Hierusalem*, in the Temple: So when your soule longeth after God, and is athirst for his presence; Come to the Church, and say with our Prophet, *Psal.* 27. 9. *Thy face Lord will I seeke*; It is reported of *Cain*: *Gen.* 4. 16. That he went out from the presence, or from the face of *Iehoua*, As Gods face signifieth his all seeing prouidence, none can flie from it. *Ieremie* 23. 24. Can any hide himselfe in secret places, that I who fill heauen and earth, shall not see him, saith the Lord: The meaning of that text then, is happily that *Cain* went out from the place of Gods word, and publique worship; For *Adam* his father being a Prophet (as it is probable) had taught his children how to sacrifice, and serue the Lord: On the contrary, to come before God, in 1. *Chron.*

Chron. 16. 29. is explained *Psal. 96. 8.* *To be coming into his courts, and worshipping in his Sanctuary,* When our backs are turned toward the Temple, no wonder, if God turne his face from vs, and absent himselfe in displeasure. But if wee serue the Lord, with gladnesse, and enter into his gates with thankesgiuing, If our songs are of him, and our hearts reioyce in his holy Name, when we remember the marueilous workes that hee hath done his wonders; & the iudgments of his mouth, when one day spent in his Courts, is accounted better then a thousand in the tents of vngodlines, when wee search earnestly for him in the Scriptures, and in the publique Ministry thereof; his ordinary power to saluation, and the strength of his arme; Then as it is sayd in our text, wee seeke him, and his forces, and his fauour, and his face euermore.

There is a fift exposition of these words, and that is of *S. Augustine*, and of *Franciscus Arias*, in his tract *De praesentia Dei. cap. 2.* Who by Gods face, vnderstand Gods presence; So the Scripture by the face of the wind, and by the face of frost, and fire, meaneth as you know, the presence of these things, as in *Psalme. 68.* Like as waxe melteth, *ante faciem ignis*, before the fires face; So let the vngodly perish at the presence of God, So *Hagar* is sayd to flee from the face of her mistresse *Sara. Gen. 16. 8* So *Pharaoh* to *Moses, Exod. 10. 28.* Get thee from mee; *Looke thou see my face no more.* So *Adam* is sayd to hide himselfe from Gods face. *Gen. 3. 8.* and *Satan, Iob 1. 7. 2.* *Egressus est*

est à facie Domini, that is, he departed from Gods presence: to seeke then *euermore Gods face*, is nothing else, but seriously to consider and contemplate, that he is alwayes present with vs in euery thought, word, and deed.

Plutarch aduiseeth vs so circumspectly, to demean our selues, as if our enemies alwayes beheld vs, *Seneca* counselleth vs to liue so well, as if *Cato*, *Laelius* or some reuerend Person of great wisdom and account, overlooked vs; *Thales Milesius*, in the committing of any sin, wished vs when we are alone, to be afraid of our selues, and of our owne conscience, which is in stead of a thousand witnesses; *te sine teste time*, saith *Ausonius*, *S. Paul* exhorteth women, to cary themselves in Gods house reuerently, *because of the Angels*, as being assured that the glorious Angels in heauen, obserue their behaviour.

But our text teacheth vs, yet a better way then all these, which is to *seeke Gods face*, to remember that God searcheth vs out, knowing our downe-sitting and our vprising, and that he standeth about our paths, and about our beds, and spieth out all our wayes, A pious exercise, highly commended in the Scriptures, and in the Fathers, and by the practise of holy men in all ages.

The Scriptures in reporting that *Enoch* and *Noe*, walked with God, intimate, that those holy Patriarchs had set God alwayes before them, and that they liued so religiously, *tanquam sub eius oculis*, as vnder his obseruing, and all-seeing eye, they walked, as *S. Luke* recordeth of *Zacharias*,

r. *Com. de uisitate exhortatio capienda.*
f. Epist. 11.

r. *Apud Ausonium refertur inter dicta Sapientum, Erasmo interprete.*

u. *Caluin in Gen. 5. 22.*

and *Elizabeth*, in all the commandements and ordinances of the Lord, without reproofe, they considered the wayes of God, and turned their feet vnto his Testimonies; as our *Prophet* speaks of himselfe, *Psal. 119. 59.* They did endeauour and set their hearts to haue, not only good credit before men, but also with *S. Paul*, to keepe a cleare conscience before God; In this sense, God sayd to Father *Abraham*, walke before mee. *Gen. 17. 1.* And *Abraham* againe, concerning God, the Lord before whom I walke, *Gen. 24. 40.* So the *Prophet Elias* and *Eliseus* speake, *The Lord God, in whose sight I stand.*

The text inioyning vs *always to pray*, poynts at this duty, that wee should seeke Gods face continually, for our desires and thoughts are the voyces and wordes, by which our soule speakes; If then at any time wee lift our hearts vnto the Lord, wee may be sayd, and that truely, to pray, which occasioned Diuines to terme prayer, *an humble familiarity with God*; He that will alwayes conuerse with God, must alwayes either reade the Scripture, saith * *Augustine*, or else pray, for as often as we read his word, he talketh with vs, and as often as we pray, we talke with him.

When our *Prophet* sings in 123. *Psalme*; *Vnto thee lift I vp mine eyes, O thou that dwellest in the heauens*; He doth vnderstand, not eyes of his flesh only, but eyes of his faith also, seeing him which is inuisible. *Heb. 11. 27.*

But the spirit, by the mouth of Solomon, as yet speakes more plainly, *Prou. 3. 6.* In all thy wayes

x *Apud Tassin.*
tract of the
markes of
Gods children.
cap. 12.

wayes acknowledge God, and he shall direct thy goings, *in omnibus vris cogita Deum*, as the vulgar latine runnes, in euery thing thou takest in hand, thinke on God, or as our translation, haue respect vnto him, as *Tobie* to his sonne, *Set God alwayes before thine eyes*, behold him as a *Iudge*, and so shame to sinne before the Iudges eye; behold him as thy great reward, and so faint not in doing good; Behold him as authour and finisher of thy faith, and so runne with patience, the race which is set before thee; Behold him as the *Donor* of euery good and perfit gift, and so confesse that he worketh all thy works for thee, by whose grace thou art what soeuer thou art.

² *S. Augustine*, beginneth his heauenly meditations in this stile, *Domine Deus meus, da cordi meo te desiderare, desiderando querere, querendo, inuenire, inueniendo amare, amando mala mea redempta non iterare*; O Lord giue me grace, from the very bottom of mine heart, to desire thee, in desiring to seeke thee, in seeking to find thee, in finding to loue thee, in louing, vtterly to loath my former wickednes: And in his soules soliloquies or priuat talke with God, he prayeth in like manner, O Lord who knowest me, giue me grace to know thee, O my comforter shew me thy selfe, let mee see thee which art the light of mine eyes, mirth of my spirit, ioy of my heart, life of my soule.

It is a good *Motto*, thinke and thanke God, there is no moment of time, wherein God cares not for vs, and therefore saith ² *Bernard*, no moment

^y *Hugo Card.*
in *Pro. 3.6.*

² *Meditat.*
cap. 1.

b *Meditat.*
cap. 6.

e *Ser. de eo vbi
duo aut tres.*

d
B *Idem Calvin
uicer. Agellius
Genebrard.*

c *Epist. 41.
lib. 1.*

f *1a 1. Cor 12*

of time, wherein we should not seeke him, especially, when we come to his house, to call vpon his Holy Name, for how prayes hee to God, who prates in his heart to the world, *b intende* (quoth the same Father,) *illi qui intendit tibi*; Christ promised to be with vs in our deuotions, euen in the middest of vs, *Mat. 18. 20.* but as *c Ensebius Emisenus* obserueth; how shall God bee in the mids of thee, if thou be not in the mids of thy selfe; If the aduocate sleepe, how shall the Iudge awake? No maruaile if thou loose thy lute, when as in praying, thou loosest thy selfe.

d Hilary writing vpon the words of the Psalmist, (*all my wayes are before thee,*) notes, that the Prophet making his course before Gods eye, to whom all hearts are open, and no secrets hid, walked not in the counsell of the wicked, nor stood in the way of sinners, his feete did not goe downe to death, and his steps take hold of bell, but his whole pilgrimage was a seeking of the Lord, and as (*S. Paul* phraseth it) he did so runne, that he did obteyne.

Seneca, though he were not a Doctour in Diuinity, yet he wrote in his 10 Epistle. lib. 1. Diuine-like to this purpose; *Sic vine cum hominibus quasi deus videat, sic loquere cum Deo, quasi homines audiant*; So conuerse with men, as if God did euer see thee; so conferre with God, as if men did euer heare thee: and in *e* another Epistle, *God is neere to thee, with thee, within thee*; so it is, *Lucilius*, that a sacred spirit resideth in vs, as a custos, and obseruer of all that we doe, whether it be good or bad, A sweet spech, according to Gods owne heart, for

as

as ^f S. Ambrose doth auow, *whosoever speakes a thing which is true, speaketh it from the spirit of truth.*

Not to trouble you with any further discourse, the consideration of this one poynt, that God is omni-present, containeth in it all other rules, for the well ordering of whole life, so that if any be dejected in his mind, for that he cannot remember the good lessons, hee dayly reades in bookes, and heares in Sermons, let him be contented againe, because this one prescript comprehends *omnia media et remedia*, all meanes and medicines for the curing of his sicke soule; but because ^h *Gershon* a great cleрке, professeth hee hath sometimes bene foure houres together, in working his heart, ere hee could frame it to the Diuine meditation of God; I purpose to treat first of the meanes; how to get it, and then of the fruites arising from it.

For the first, every good gift is from aboue, comming downe from the Father of lights, and prayer is like the fiery chariot of *Elia*, whereby we mount vp, and conuerse with God on high; It is the key of *Paradise* gates, and the hand of a Christian, able to reach from earth to heauen, and to take forth vnsearchable riches out of the Lords treasure; the Scripture saith as much in plaine termes, *aske and yee shall haue, seeke and yee shall find, knocke and it shall be opened vnto you, whatsoever ye shall aske the Father in my Name, he will giue it you.* Feruent prayer then (vnto which almighty God denyes nothing,) is a maine meanes of this holy deuotion, and pious exercise.

g *Fran. Arias*
de presentia
Dei. cap. 1.

h *Dr. Wall*
art of diuine
meditation.
cap. 8.

i *Church hem*
concerning
prayer.

Another way to seeke Gods face continually, is to haue some remarkeable sentences, concerning this argument, written in the roomes wee most vse, for example, that of Solomon, *Prou. 15. 3. The eyes of the Lord in euery place, behold the euill and the good*; Or that of Dauid, *I haue set God alwayes before me*; Or that of Paul, *Heb. 4. 13. All things are naked and open to his eyes, with whom wee haue to doe*; Or that of ^k Augustine, *God is all eye, Totus oculus qui, minime fallitur, quia minime clauditur*, saith ^l Bernard, Or that of ^m Lipsius, *cum nulla vis humana elidet, aut acumen eludet*.

God commanded in the 15 of *Numb. 38. and Dent, 22. 12.* That his people throughout their generations, should make them fringes vpon the borders of their garments, and put vpon the fringes of the borders, a ribband of blew silke, that when they looked vpon them at any time; they might remember all the commandements of the Lord, and doe them: He did inioyne likewise, to bind the wordes of his Law for a memoriall vpon their hands, and as frontlets betweene their eyes; And these ⁿ scrolles of parchments, wherein the commandements were writen, are termed by the ^o Hebrew Doctor *Tephillim*, prayer-monuments, and by Christ, *Mat. 23. 5. οὐλακτήρια ἀπὸ ἑὺλαθῆν*, (as Interpreters coniecture) ^p quasi *conservatoria*; because they kept and preserved men in awfull obedience to the law, and howsoeuer the *Pharisees* abused these things vnto superstition, and vaine-glory; yet God assuredly will be well pleased, if we shall vse sincerely the like monuments, and figures for the like good

^k Epist. 111.

^l Lib 5 de consideratione.
^m Lib. 1 de constant. c. 17.

ⁿ Hierom in Matth. 23. 5.
^o Ainsworth in Exod. 13. 16.

^p *Βεζα maior*
anno 17 Mat.
23. 5. see Min-
shawes Disio-
marie verb.
Phylacteries

good purposes and ends, especially to put vs in mind of his holy presence.

A third profitable meane, to seeke Gods face continually, is a particular examination of our selues, at our vprising, and downe-fitting; and if wee find, that wee haue walked all the day long in Gods sight, to make songs of him, and prayse him for his strength, and grace; If otherwise, to be sory for this omission, and hereafter to bee more studious of this good worke.

The last and best helpe to further this deuotion is, our vnfeined loue of God, for as ⁹ S. Augustine layd, *animus, velut pondere, amore fertur quocunq; fertur, ibi est ubi amat, non ubi animat*; A man is where he loues, not where he liues, as ¹ Origene writes of Mary Magdalene visiting Christs Sepulchre, *ibi non erat ubi erat, quia tota ibi erat ubi magister erat*. So beloued it is with vs, al our mind is where our pleasure is, and our heart is where our treasure is. *Matth. 6. 21*. If then we loue God aboue all things, our hearts will likewise reioyce in his holy Name, more then in all things; If wee remember the marueilous workes that hee hath done, his wonders, and the iudgement of his mouth, what do we but seeke his strength, and his face euer more.

The frutes rising from this holy deuotion, are manifold; The first, is purenesse of heart, which is such an excellent vertue, that Solomon saith, *He that loueth purenesse of heart, the King shall be his friend*, That is, the King of glory, the King of heauen and earth, the King of kings is a louer of him; Now that purenesse is attayned by this exer-

9 Epist. 39.

1 Hom. de Maria Magd.

f Ser. 74 super
Cant.

t Antonin. hist.
part. 2. cap. 15.
u Fran Arias,
lib. de presentia
Dei. cap. 3.

exercise, as *Dauid* telleth vs in the 10. *Psalme*, reporting the wayes of the wicked man, to bee most impure, because *God is not in all his thoughts*, and the fathers of our law, put these words into the enditement of a malefactor, that in committing his foule fact, *he had not God before his eyes*; When Christ entred into my soule, saith *Bernard*, hee mooued and mollified, and wounded mine hard and stony heart, he did roote out and destroy, throw downe, build and plant, he did enlighten that which was darke, water that which was dry, coole that which was too hot, and inflame that which was too cold; He did exalt valleys, and depresse mountains, the crooked wayes he made straight, and the rough places plaine, and so saith he with our *Prophet. Psalme 103. My soule did prayse the Lord, and all that is within mee prayse his holy Name.*

We find in Ecclesiasticall history, that *Paphnutius* conuerted *Thais*, and that *Ephram* conuerted another famous strumpet from vncleanesse, onely with this argument, that almighty God seeth all thinges in the darke, when all doores are fast, all windowes shut, all curtaines close.

And as this exercise causeth vs to repent sin which is past, so likewise to preuent sinne which is to come, for if once we can contemplate God as present, we shall instantly consider him as our Father, and so honour him; or as our Lord, and so feare him; and he that doeth either of these, will flee sinne as a serpent, as for example, *Ioseph* assaulted

assaulted by his mistrisse to lie with her, answered, *How can I doe this great wickednesse, and so sinne against God; Susanna* tempted by the libidinous Elders, to the like folly, gaue the like answer, sighing and saying, *I am in danger on enery side, For if I doe this thing, it is death vnto me, and if I do it not, I cannot escape your hands, it is better for mee to fall into your hands, and not to doe it, then to sinne in the sight of the Lord;* A learned^x doctour in our time, (questioned for a non conformitant, and entreated by the Lord Archbishop of Canterbury, most meekly to subscribe in his priuat study, saying, that none were present there, but only God and themselves, and faithfully promising, that hee would keepe his counsell) answered stoutly, that if his Grace could bring him into some roome, where God was not present; hee would willingly fulfill his desire, but sayth he, so long as God seeth, I little regard who seeth not; I report not in dishonour of subscription vnto the decent, and commendable ceremonies inioyned by lawfull authority, for this Doctour by seeking Gods face, found in conclusion, his owne errour, and so reforming himselfe do he enioye great preferment, in our Church at this day.

¹ *Diocles* the monke, among other instructions which he gaue to *Palladius*, when he came to visite him, vttered this pothegme, that a good man, if he neglect to see Gods face, becomes either a beast or a deuill; a beast, in hunting after carnall sinnes, a deuill, by rushing into spirituall wickednesse, A valiant souldier fighting in his generals eye,

x Dr Whie
before Archb.
Whitgift.

y *Palladius*
vnto refect
Arias vbo
supra. cap. 4.

catrieth himselfe againſt all his enemies vnda intedly, for that he knows he ſhalbe worthily rewarded after victory; how much more then ought euery Christian, in the ſpiritual warfare, beholding (as *S. Stephen* did) his Captaine *Ieſus* ſtanding at the right hand of God, courageouſly fight againſt the world, the fleſh, and the euill; as being aſſured that after his good fight is finiſhed, a crowne of righteousneſſe is layd vp for him, and a moſt excellent and eternall weight of glory.

Chriſt pronounceth in the 5 of *S. Matthew*, bleſſedneſſe, not only to the pure in heart, but alſo to the poore in ſpirit, to thoſe that mourne, to the meeke, to the mercifull, to ſuch as hunger and thirſt after righteousneſſe, to peace-makers, to Martyrs enduring perſecution in a iuſt cauſe; all which bleſſedneſſes ariſe from this one roote, the contemplation of Gods holy preſence, by this the faithfull are made humble; Lord, ſaith *Abraham* vnto God, *I am duſt and aſhes*; and *Paul*, as clay in the hand of the potter: By this the faithfull are mooued to ſhed teares, both of deuotion and contrition, vnderſtanding that all their righteousneſſe is as filthy cloutes, and that if God ſhould enter into iudgement with them, in his ſight, no man liuing ſhall be iuſtified, *Pſal. 143. 2*. By this the faithfull are meeke, as hauing their copie ſtill in their eye; *Learne of mee, for I am meeke and lowly in heart*: By this, the faithfull are mercifull, imitating, as children, their father in heauen, which is mercifull; By this the faithfull hunger and thirſt after righteousneſſe, for the more they ſeeke Gods face,

face, the more they see; and the more they see, the more they desire to see; By this the faithfull are peace-makers, as hauing peace with God, and in God, peace with men, and by both a peace with themselves; By this the faithfull are more constant and couragious, in suffering persecution for righteousnesse sake, because they beleue that the Lord is their strength; and that he is a rewarder of those that seeke him. *Heb. 11.6.*

To seeke Gods face then, is our greatest happiness, & vtterly to neglect this duty, the greatest unhappiness and folly: it is our chiefe felicity; so God to *Moses*, as concerning his people, *My presence shall goe with thee, and I will giue thee rest:* and *Dauid* vnto God, *I will behold thy presence, in righteousnesse, and when I awake, after thy likenesse I shall be satisfied with it.*

To despise this holy deuotion, is extreame folly, for the feare of God, is the beginning of wisdom; and they that doe hereafter, haue a good understanding; But such as haue not God in their thoughts, and so runne head-long into grieuous sinnes, in the language of *Canaan*, are fooles and mad men; so foolish is the wickelesse *Ostrich*, which as *Iob* reports in *Cap. 39.* of his booke, leaueth his egges in the earth and makes them hot in the dust, and forgetteth that the foote might scatter them, or that the wild beast might breake them; and as *Plinie* further addeth, hee thrusteth his necke into the stumpe of a hollow tree, and so woodcocke-like, when he sees no body, thinks no body sees him; vnwise people, when will ye vn-

derstand, he that planted the eare, shall not hee heart, or he that made the eye, shall not he see? Whither then will ye goe from his spirit, and whither can yee flee from his presence; If yee climbe vp into heauen, he is there; If ye descend downe into hell, he is there also; If ye say peradventure the darkenesse shall couer vs, instantly the night shall be turned into day; yea the darkenesse is no darkenes with him, but the night is as cleare as the day, the darknes and light, to him are both alike; The most impious, cannot but walke with him in respect of his omni-presence, filling heauen and earth, and searching out their wordes and actions, and the secret corners of their hearts, *in affectu habent abscondere*, saith *Ambrose*, *non in effectu*; Well may they before men play least in sight, but before God, *none dwell at* *Hide: etiam solus est presens, his qui longe sunt ab ipso*; God is nigh vnto those, which are furthest off from him, albeit their hearts seeke not his face, yet his face seekes their hearts euermore. Thinke on this all yee that forget God, and tremble to consider what extreame madnes it is in the committing of a filthie sinne, to shunne the sight of a seely man, a wight, a worme, to shunne I say the dull eyes of a sonne, of a seruant, of a little child, yet not to feare the face of God our Father in heauen, our Master, our Maker, our Iudge, which is able to destroy both our soules and bodies in hell fire.

Thus I haue shewed at large, *what is to bee sought*, and in part also vpon the by, *how to bee sought*,

2 Ser 21. in
psal 118.

2 sphinx. The-
ologico. Philos.
cap. 2.

sought, one poynt only remaineth vntouched, and that is, *in what measure*; to wit, how much and how long, *the seede of Abraham* ought to seeke Gods face.

Touching the first, *Esay* telleth vs in a word, *si queritis querite*; If yee seeke the Lord, seeke him in deed, ^b canrestly, seriously, sedulously; *David* insinuateth as much in repeating here the word *seeke*, thrise, *seeke the Lord, seeke his strength, seeke his face*, *quia*, saith *Hugo Cardinalis*, *Dominus quarendus est sicut et diligendus*; As God is to be loued; so to be sought with all our heart, and with all our soule, and with all our mind, that is, saith ^c *Augustine*, with all our vnderstanding, neuer thinking of him erroneously; with all our will, neuer contradicting him obstinately; with all our memory, neuer forgetting him obliuiously.

^b *Lorin in loc.*

^c *Dr Christian lib 1 cap. 21.*

Againie, whereas our *Prophet* saith in the clause going before our text immediatly, *let the heart of them reioyce, that seeke the Lord*, He doth ^d intimate that God is to be sought not dully, but fully, not heauily, but ioyfully; For as God loueth a cheerful giuer, so likewise a cherefull thankesgiuer, one that *serues him with gladnesse*, and comes before his presence with a song; It is a feely thing for a Priest, or people, to dissemble with God, and to become *Hermaphrodites*, in the businesse of religion; A feely thing to halt betweene God and *Baal*; A feely thing to receiue the wages of the Gospel, and to doe the worke of *Antichrist*; A feely thing to looke vp to *Hierusalem*, and to goe downe to *Iericho*, to gaine preferment in the

^d *Lorin in loc.*

Church of *England*, and yet vnder hand craftily to repaire the tottering walles of *Babylon*, the Lord knoweth who are his, and he knowes those which haue but a secret marke of the beast, as well as wee know those which openly worship a wodden blocke, magnifie the masse, make new fauours; yea for king-killers a new heauen, and for such as please not their confessours well, a purgatorie, which is a new hell; and so withall that is within them, and all that is without them exalt the man of sinne, aboue all that is called God.

Beloued, if ye desire to seeke the Lord happily, seeke him heartily, and that not only once or twice, during the sun-shine of prosperity, or in the time of trouble, in the houre of death, in the day of Iudgment only; But as our Prophet exhorteth, *euermore*, When a man hath done his best, he must beginne againe, saith *Ecclesiasticus*, he that presumeth he hath sought enough, is like to find but little, saith *Leo* the great, so *Bernard*, *qui dixit sufficit, deficit*, continually to seeke, is constantly to seeke, neuer to faint, in doing this duty.

Happily some will obiekt, if the Lord bee found of such as seeke him faithfully, what need is there to seeke any more? Are christians in this respect like to the foolish gossips; of whom *S^t. Paul*, *euermore learning, and yet neuer able to come to the knowledge of the truth*; or like carnall *Israel*, who following the law of righteousness, could not attaine to the law of righteousness. *Rom. 9.31*. Answer is made by *Augustine*, that wee seeke
Gods

e *Rasil scol.*
in loc.

f *Hugo. Card.*
in loc.

g *Ser. 9. de*
Nat. Dom.
h *Musculin*
de Wilcox.
in loc.

i *In loc idem*
Bellarmin.

Gods face by faith, and they seeke it more by hope, ^k *Melior fit querens tam magnum bonum, quod et inueniendum queritur, et querendum inuenitur, nam et queratur ut inueniatur dulcius et inuenitur ut queritur anidius.* He doth alwayes better himselfe, who seekes so great good, which is to bee sought, that it may be found, and found that it may be sought, sought that it may be found with greater delight, and found that it may bee sought with greater desire; Now we behold Gods face by faith and hope, through a glasse darkely; but we shall hereafter see him as *S. Paul* speakes, euen face to face, and then as wee shall euer loue him, so doubtlesse, euer seeke him, and as the want of the beaurifull vision in the iudgement of Diuines is *the hell of hell*, so the fruition of Gods face, contrarily, the heauen of heauen.

*k Aug. de Trin
lib. 15. cap. 22.*

The Father of mercy bee mercifull vnto vs, and blesse vs, and shew vs the light of his countenance, that wee may grow, from strength to strength, and goe from grace, to grace, from seeking him in this earthly tabernacle, to seeing him vpon his holy mountaine *Hierusalem* aboue, where with him, and of him, and through him, and for him, we shall haue fulnes of ioyes, and incomparable pleasures for euermore.

Amen.

(***)

I O H N.



I O H N. 8. 6.

Iesus stouped downe, and with his finger wrote on the ground.



Here be so many questions vpon this text, that the text it selfe is a little called into question; it being in the iudgment of ^a *Erasmus*, ^b *Caietan*, ^c *Iansenius*, ^d *Beza*, rather a patch then a parcell of the Gospel. If any list to be contentious, hee may read *Erasmus* answered by *Bellarmin de verbo dei. lib. 1. Chap. 16.* *Caietan* answered by his *Antagonist*, *Ambrosius Catharinus*, in his annotations against the nou 11 opinions of *Caietan*, & *de historia adultera*, *Iansenius* answered by ^e *Aldonate*: *Beza*, by *Melancton*, *Caluin*, *Arctius*, *Piscator*, in their commentaries vpon the place.

For my part, I was euer, and am still, an obedient sonne of the Church, hearing the instruction of my Father, and not forsaking the teaching of my Mother, and therefore beholding this peece, with the eyes of all antiquity, to bee protocanonically, and altogether authentically, I forbear further inquisition, and come presently to the worke of this houre; which is to deliuer

^a *Annot. in loc.*
^b *Com. in loc.*
^c *Concord.*
cap 76.
^d *Annot. in loc.*

^e *Com. in loc.*

^f *Prov. 18.*

vnto you first an explication of the wordes, and then an application of the doctrines arising from the same.

Our text then is a Iudicious answer of Christ, vnto a captious question of the Scribes and Pharisees, in the words immediatly going before, *Master this woman was taken in the very act of adulterie; now Moses in the law commanded vs, that such should be stoned, but what sayest thou: hereby tempting him, that they might haue to accuse him,* either before the Priests or the people; before the Priests,^g If contrary to the commandement of Moses, hee should absolue this adulteresse: before the people, If contrary to the profession of his meekenesse and mercy, he should vtterly condemne her; and therefore being in a great strait, he doth answer, by not answering, or he giueth vs his answer by deed, whereas they did obiect by word, this action of deed is two fold.

1 *He stouped downe to the ground.*

2 *He wrote with his finger on the ground.*

In stouping downe to the ground, he doth intimate^h that if they would set apart their supercilious pride, descend into themselves, and contemplate, that in the beginning they were dust, and in the end shall againe returne to dust: If they would consider seriously, that it is appointed vnto men,ⁱ once to dye, and after death, a iudgment followeth, in which all receiue their doomes, ^k according to their deedes; If they would examine their owne selues, and vnderstand their owne case, they would not bee so foreward in censu-

^g Aug tract.
43. in Iohn
Ambros Epist.
l. 7. Ep 58.
Aretiu, Cae-
tan. Oecolamp.
in loc.

^h Iansenius.
Oecolamp.

ⁱ Heb. 9. 27.
^k Rom 2. 6.

1 Ier. 22. 29.
m Bernard
Meditat. cap. 3.

ring, nor so malicious in condemning others, ¹ O earth, earth, earth, heare the word of the Lord, ^m thou which art earth by procreation, earth by sustentation, earth by corruption, *in principio sperma fatidum, in medio saccus stercoreum, in fine cibus vermium,* Heare the word of the Lord; what word? euen that of our blessed Saviour, *Mat: 7. 1. Iudge not, that yee bee not iudged; Iudge not rashly; Iudge not vncharitably; Iudge not vnseasonably, lest the righteous Iudge of the whole world, condemne you iustly: So S. Paul expounds his Lord, 1 Cor. 11. 31. If we would iudge our selues, wee should not be iudged.*

n Syr Henry
Wotton Elic-
tricks of Ar-
chitect. pag. 23

o Mat. 23. 12.

p 1. Sam. 15. 17.

q Dan. 4.

It is a conclusion in architecture, that *the foundation requires the most exact care; for if that happen to dance, it will marre all the mirth in the house,* and it is another rule, *he that will build high, must lay his foundation low;* So (beloued) it is in the spirituall building of Gods house, which are we, *Heb. 3. 6. ° Whosoever exalteth himselfe, shall be humbled, and hee that humbleth himselfe, shall be exalted;* The proud Pharisee, standing vpon his typtoes in the Temple, went home lesse iustified, then a poore publican, who *stooping downe,* would not lift vp so much as his eye into heauen, *Luke 18.* So Saul when he *stooped downe,* being ^p little in his owne eyes, became the greatest, euen the head of all the tribes of Israel, appoynted and anoynted by God to be King, yea the first King of his owne people; On the contrary, ^q *Nebuchadnezar* in the contemplation of his might and Maiestie, conceiting himselfe to be some diuine thing, and there

thercupon enioyned his people to worship his golden Image, was in the top of his pride, cast out from the conuersation of men, and his dwelling with the beastes of the field; hee did eate grasse as oxen, his body was wet with the dew of heauen, his haire growen like the feathers of eagles, and his nayles like the clawes of birds, vntill hee knew that the Lord ruleth in the kingdome of men, and giueth it to whomsoever hee will; and *Antichrist* is therefore stiled *the man of sinne*, for exalting himselfe aboue all that is called God; Whereas Christ our patterne here, being higher then the highest, humbled himselfe, and stooped so low, that hee did appeare rather a worme then a worthy, the very scorne of men, and outcast of the people, *Psalm. 22. 6.* his first instruction in his first publique sermon is, *blessed are the poore in spirit*, and hee did, as hee bid, *quod iussit, gessit*, as *Bernard* sweetely, his whole life was nothing else, but an open booke, rather a free-schoole of humility: His ingresse into the world, was so stooping, that hee was layd in a cratch, his egress out of the world, so stooping, that hee died on a crosse, *intrauit per stabulum, exiuit per patibulum*; his progresse into the world, so stooping, that hee was at once *the first and the last*, *Alpha* for his Maiestie, *Omega* for his meekenesse, ringing (as it were) the bell himselfe, to his owne Sermon, of this argument, *learne of me, for I am humble, and meeke*; Proud Pharisee, seeing I stoope, why doest thou stroute? looke down to the ground, consider the

r 2. Thes. 2. 3.

r Apoc. 1. 8.

r Mat. 11. 29.

rocke out of which thou wast hewen, *Et cum sis humillimus, cur non humilimus?*

The second action of Christ, here to be considered, is *writing with his finger on the ground*; where two questions are to be discussed.

1 Why he wrote on the ground.

2 What he wrote on the ground.

The first hath in it (If I may so speake) the three questioners.

1 Why he did write.

2 Why with *his finger*.

3 Why he wrote *on the ground*.

Hee did write, to shew that he would not bee rash, and light in his censure; hereby teaching all iudges to deliberate, and write their sentence, before they deliuer & publish it vnto the world.

Demosthenes vsed to say, that he would (if it were possible) speake, not only *scripta*, but *sculpta*, licking his phrased, as the beare doeth her whelpes, and weighing euery word, in a prudentiall balance; which hee was to vent in the scales of Iustice.

It is obserued truly, that *vertues are stronger in the aduerbe, then in the adiectiue*; To doe that is well, is better, then to doe that is good; for a man may doe that is honest, against his will and knowledge, whereas in all vertuous actions, there is a free election; and therefore that iudge, who doth huddle his sentence, before hee chew the cud, after all parties are fully heard, may iudge *the right, but not aright*.

2 He wrote, and deliberated a while, before he

u *Hugo Card*
Idem Hugo de
Sto. Chra.

x *Manlius*
Loc. Com.

y *Dalington*
Aphorism lib. 2.
Aphorism. 4.

he ^a spake, that he might hereby giue them an occasion and space, to repent them of their accusation and question, O the depth of the riches of the mercies of Christ! hee labours to saue those who sought to destroy him; Albeit, their feet were swift to shed his blood, yet is hee slow to wrath, and ready to forgiue them: and the same mind should be in vs, as ^a *S. Peter* exhorteth, euer ready to ^b follow his steps, who is *the way, the truth, and the life*, ^d To render good for good, is the part of a man, to render euill for euill, is the part of a beast; to render euill for good, is the part of a deuill, to render good for euill, is the part of a Saint, mercifull, as our father in heauen is mercifull.

The second questionet, is why he wrote with *his finger*, and that (as ^c *Augustine*, ^e *Rupert*, and ^s other doctours obserue) was to shew, that he was greater then *Moses*, and ^b worthy of more glory, not a subiect to the law, but Lord of the law, for that it was his finger, that wrote it, and his hand that deliuered it vnto *Moses*.

Intimaing hereby likewise, that the law should bee considered in the Gospel, and *Moses* consulted, as accompanied with Christ. If wee contemplate *Moses* alone, that will be terrible. *Exod.* 34.30. But if wee contemplate *Moses* in Christs company, that will be comfortable. *Mat.* 17.4. *Domine bonum est nos hic esse*, Master it is good for vs to be here, this sight is pleasant and profitable.

The third questionet is, why he wrote on the
L I 3 ground,

^a *Hugo Cardin.*
Arelum
Gorran.

^a *1. Pet. 4. 1.*
^b *1. Pet. 2. 21.*
^c *Iohn 14. 6.*
^d *Royard hom.*
1. in Ep. Dom.
5. Post Pentec.

^c *De consen-*
su. Euangel.
lib 4 cap 10.
^f *in loc.*
^g *Hugo Cardin.*
Caselan, A-
retims.
^h *Heb. 3. 3.*

Aug de con-
sensu. Euangel.
lib. 4. cap. 10.

ground, and that was first (as *Aretius* obserues,) to shew the Pharisees, how they trampled the commandements of *Moses*, vnder their feet, they had (as *Hugo de S. Vict.* writes,) *legem in corde*, but they had not *cor in lege*; they were *Doctores Theoretici*, but not *practici*, they knew the Lawes of God, and preached them vnto the people; yet hated to bee reformed by them, ^k or ruled after them.

i Psal. 50. 17.

k Psal. 119. 9.

l Com. in loc.
Idem alii non
pauci.

m Psal. 73. 18.

n Pro. 10. 7.

o Psal. 37. 29.

p Verse 37.

2 Christ wrote on *the ground*, (as ^l *Melancton* notes) to let the Pharisees vnderstand, that they who depart from the Lord, shall be written in the earth, *Jerem.* 17. 13. The names of Gods elect are registred in the booke of life. *Philip.* 4. 3. recorded in heauen. *Luke.* 10. 20. But the wicked who make their heauen on earth, are written in the dust, and so they ^m suddenly consume, perish, and come to a fearefull end, ⁿ their name rots, and their ^o seed is rooted out, their stately pallaces are no where to be ^p found, and their memoriall is perished with them, *Psalms* 9. 6. All their hope is like dust, that is blowen away with the wind, like a thinne froth that is driuen away with the storme; like the smoke which is disperfed here and there with a tempest, and passeth, as the remembrance of a guest, that tarryeth but a day, *Wisedome.* 5. 14.

q In loc.

r *Wisd.* 5. 201.

3 Christ wrote on *the ground*, saith ^q *Hugo Cardinalis*, insinuating that the sencelesse and speechlesse earth, shall in the day of iudgement accuse the wicked, put in articles, and ^r fight against them, according to that of *Iob*; *If my land*

civ

cry out against me, or the furrowes thereof exclaime, Iob 31.38. God is the Lord of hostes, and euery creature is a souldiour in pay with him, hauing not on ly defensue weapons, *ad muniendum*, to protect his seruants, but offensue likewise, *ad puniendum*, to punish his enemies; And because the men of sinne, haue transgressed most on earth, it will chiefly cry out against them, as hauing beene *pondus inutile terra*, an vnworthy burden for mother earth to beare.

¶ Christ wrote on the ground, (as a very learned Bishop of our Church, acutely) to shew that hee would haue *slandorous accusations* written in the dust, and trodden vnder foote of those, who passe by.

¶ Solomon saith, *A good name, is better then great riches*, honor is better then wealth, & good is better then great; for as ^u Plato determined diuinely, goodnesse is not in greatnesse, but on the contrary, greatnesse is in goodnesse. Put then according to the rules of *Logicke*, these premises together, and the conclusion of its owne selfe, will easily follow, that *a good name, is better then great riches*; He therefore that is an vnworthy backbiter of his brother, is ^x worse then a thiefe, stealing that away which is more precious, then siluer and gold.

And the rule doubtlesse is verified in backbiting, so well as in burglary, *there would bee no theeves, if there were no receiners*; If some men had not itching eares, to heare false rumours, others would not haue scratching tongues, like the pens

(BB. Mountacuc.

t Pro. 22.1.

u In Phadone.

x Lanaterim
Preu 22.1.

of libellors, to make them and moue them, it is truly sayd by Bernard, *the tale-bearer hath the deuill in his tongue, the receiuer in his eare*, the one is *the foot-post and messenger of Satan*, and the other (lest happily the deuill being now growen an old serpent should fayle in his memory) the recorder and register of hell.

y *Sedulius*
Analog. Franc.
lib. 1. cap. 4.

z *Loc Com.*
est de lingua.
a *Serm. 24.*
in Cant.

It is reported of *Theocritus*, that being asked on a time, what beast hee thought to be most hurtfull and cruell; answered, on the mountaines Lyons and beares, in the cities, catchpolles and slanderers: a thiefe is sayd, to send one to the deuill, an adulterer two, but the back-biter hurteth at the least three; to wit, himselfe, the party of whom, and the party to whom he tels the tale, *ter homicida*, quoth *Luther*, he kills three with one blow; *Bernard* goes further, *multitudinis audientium dum aures infecit, animas interfecit*.

And therefore when thou hearest a scandalous information against a brother, against an Elder especially, follow Christs example, *write it in the dust*, haue not eares to heare, but expresse both in word and gesture, that thou hatest a backbiter, euen with a perfit hatred.

Hitherto, concerning the first question and the branches thereof, I come now to the second, what it was our blessed Lord *wrote on the ground*.

b *Epist. lib. 9*
Epist. 76.

S. Ambrose saith, hee wrote this sentence. *Matth. 7. 3. Thou beholdest the mote that is in thy brothers eye, but considerest not the beame, that is in thine owne eye*; As if he should haue sayd in other termes, yee Scribes and Pharisees, are ready to

con-

condemne this aduultre, & yet your selues running a whoring after your owne inuentions, adulterating the law, with your corrupt glosses, and impious interpretations, haue committed greater abominations in the sight of the Lord; her carnall vncleannesse, is nothing in comparison of your spirituall whoredomes, without number.

^c Hierome, ^d Chasmo, ^e Bullenger, and ^f some other haue this conceit, that hee wrote certaine characters in the pauement, which the Pharisees beholding, might as in a glasse, see their own wickednesse; and so blushing at it, went their wayes, *one by one, beginning at the first, euen to the last*; one by one, they went not out by twoes, much lesse by troupes, but stole away single, lest it might appeare, that Christ had confounded them, and the *most ancient went out first*, as being most ^h guilty; For the true Church is compared to a flocke of Lambes, and of Lambes, it is truly sayd, *the bigger the better*: But the wicked are compared to goates, of whom it is sayd, the elder the worse, as they bee the sonnes of many dayes, so the fathers of many sinnes; or the eldest went out first, and the younger imitating their example, followed after, and so none left in the roome, but *miseria et misericordia*, saith ⁱ Augustine, the woman a subiect of misery, and Christ the Father of mercy, Pride and Hypocrisie being remoued, a Sauour and a sinner agree well enough alone, and yet (by reuerend Bezaes leage) they were not alone; for ^k although his aduersaries, and her accusers went out, as being conuicted in their con-

M m

science,

^c Dial. 2. contr.
^d Pelag Tom. 2.
fol. 188.
^e In loc.
^f Apud Mar-
loras.
^g Hugo de S.
Charo.

^g Maldonat.
in loc.

^h Em. Sa.

ⁱ Tract 13.
in Ioha.

^k Aretino. Mal-
donat. Em. Sa.

science, yet his owne company staid with him in the Temple; the which is cleare by the words of our *Euangelist* at the 9. verse, *stans in medio*, she was standing in the midst, in the midst of whom, If Christ only were present with her?

1 In loc.
m Apud Mar-
lorat. Malden.
in loc.

• Oecolamp.
Arist. mont.
in loc.
• Vbi supra.

¹ Beda, Thomas of Aquin, and ^m many moe thinke he wrote that sentence, which afterward he spake *he that is without sinne among you, let him cast the first stone at her*; The which one word, crossed their cauill, and answered their question abundantly, ⁿ preserving hereby both the lawes honour, and his owne credit; *Non dixit* (as ^o Augustine pithily) *non lapidetur, ne contra legem*; *nec lapidetur, ne contra misericordiam*; *venit enim querere, quod perierat*, If he had sayd, let her not be stoned, that had beene against the law; If he had sayd, let her be stoned, that had beene against the Gospell, and himselfe, who came to call sinners to repentance, to seeke and to saue that was lost; He therefore frames this middling answer, that quit himselfe of both *imputations*; Here then is verified that of Solomon, *a word fitly spoken*, or as the Hebrew hath it, *a word spoken vpon his wheelles*, as *Castalis* translateth, *oratio rotunde pronuntiata*, round and found, *is like apples of gold, in pictures of silver*, what could haue beene sayd more shortly, yet what more sharply? being (as Paul speaks) *a two edged sword*, on the one side, cutting the knot of the proud Pharisees doubt, on the other side cutting asunder the bondes of a poore dismayed sinner.

The precept it selfe! teacheth all people, that if they contemplate their owne finnes, in the

the glasse of the word, they will not rashly censure of others.

It is the *Rhetoricke*, with which all of vs were borne, to lessen our owne offences, & to lay them at the doors of others, *Adam* in the beginning (as yee know) layd his fault vpon the woman, and she layd it vpon the serpent, and the serpent vpon God, it is an old sayd saw, *non videmus id mantica quod in tergo est*, the finnes of our brethren, are placed in that part of the *Wallet*, which is before vs alway, but our owne misdeeds in that part which is behind vs, out of sight: All of vs in examining our proper errorrs, are like *Polyphemus*, hauing but one eye, or like the *Popish* Priest, who had one that was *nequam*, and another *nequicquam*; yea borne blind, like the man in the ninth of *S. Iohn*, hauing neuer a seeing eye, but in discouering the manifold transgressions of other *Argus*-like, of whom the *Poet*, *Centum luminibus cinctum caput Argus habebat*.

Themistius obserued iudiciously, that our vnderstanding seldome errs in generalls, often in particulars, euery man almost is a good Iudge in *Thesi*, but not in *Hypothesi*, thou wilt in *Thesi* say, that murther is a crying sin, drunkennes a stinking vice, whoredome (as the Pharisees here) worthy to be punished with death; but in *Hypothesi*, descend from the generall to the particular, and then the case (quoth *Ployden*) is altered, the murther committed by thee was full of honour, and fayre, thy drunkennes was but good-fellowship, thy wantonnesse, but a trick of youth; example

p Calvin Instit.
tut lib. 2. cap. 2.
23.

hereof in the 2. of *Sam. 12*. *Dauids* anger was greatly kindled against the rich man, who tooke from the pooreman, his only lambe, *As the Lord lineth, the man that hath done this thing, shall surely dye*. But when once the *Prophet* told him to his beard, *thou art the man*, his heart instantly smote him, and he sayd, *I haue sinned against the Lord.*

The refractarie spirits of the towne, censure the Church, and the Church hath happily those that censure the town, & the countrey peradventure doth censure both, & there be *Criticks* in this age, which either out of the bitternesse of spirit, or spirit of bitternesse; (as *Augustus Caesar*) taxe all the world, but I say to you (beloued) as Christ here to the Pharisees, he that is without sinne, let him cast the first stone, *Cedat huic sententia pietas Christianorum, cui cessit impietas Iudeorum; cedat humilitas obsequentium, cui cessit superbia persequentium*, as *Augustin* exhorteth in 54. *Epist*: which is to *Macedonius*.

But the patterne concerneth, especially, Ministers of the word, intimating, that they should bee very cautelous in answering their aduersaries, and circumspect in all their wayes, toward those that are without, our enemies are mighty, and many; we need therefore to beg of God (as *Solomon* did) an vnderstanding heart, that wee may bee wise, like serpents, in defending our selues, albeit simple like dones, in offending others, it is written of *Laurentius Medices*, that famous *Florentine*, that hee had two men in him, as being a playne and pleasant man at home, but a stoute man

man, and a prudent in the *Senate*: Christ would haue his disciples to be like children, not in vnderstanding; but (as *Paul* construeth him) in maliciousnesse. *1. Cor. 14. 20.* It is not sayd, the kingdome of heauen is of children, but of such is the kingdome of heauen, *Matth. 19. 14.* Not ⁹ τέτοις, but *τοιοῦτοις*, as *Chrysostome* obserues, of such as are children in meekenesse, albeit men in ripenesse of iudgement.

But why should any Doctour haue a tongue, to speake, where the spirit hath not a pen to write; *quod lego, credo*; We build our faith vpon the scriptures of God, and not vpon the coniectures of men; And therefore seeing the spirit did not reueale to *S. Iohn*, nor *S. Iohn* expresse to the Church; nor the Church deliuer to vs, what it was, our blessed Lord here wrote with his finger; I say with ^r *Tertullian*, in this case, *nihil scire, omnia scire est*, To know nothing, is to know all, and with ^r *Ambrose*, *quod scripturarum autoritate non didici, quasi secretum prætereo*; Confessing with ^r *Augustine*, that there is a learned ignorance, taught by the spirit of wisdom, and with ^u *Salustianus*, the desire to know that which Almighty God would haue hidden, it is a kind of sacriledge.

And vpon these premises, I conclude with ^x *Euthymius*, ^y *Caluin*, ^z *Maldonat*, ^a *Guaker*, and many moe, that Christ here wrote nothing at all, only seemed to write, that he might expresse by this gesture, his distast of their idle question, and that hee did not attend their captious cauilling, as men vse, when they disregard vnsauourie speeches,

q in les

Muscul. in loc.

r Lib de pra-
ser. heret.
f Hexam lib.
3. cap 3.
t Ed. 121.
Probæ.
u Lib. 3. de
Gubern. Dei.

in loc.

ches, and vaine prattle, to strike the ground with their staffe, to play with their gloues, or to write with their fingers in the aire, manifesting by these behauiours, and the like, contempt and scorne.

Yet I beleue this to be so, not because these Doctors say so, but as the *Samaritane* in the fourth of *S. Iohns* Gospel, at the 42 verse, *because wee haue heard him selfe construe him selfe so*; for saith our *Euangelist*, according to the last, and best *English* Translation, herein agreeing with diuerse *Greeke* copies, as *Beza* reportes; *He stooped downe, and with his finger wrote on the ground*, as though he heard them not.

c *Maldonat.*

2 If Christ had written any sentence, concerning the Pharisees, they would rather haue framed a reply, then *continued asking*.

3 It is not easily granted, that Christ would stoope downe againe, to write that which he had written before.

4 Had Christ written any remarkeable saying, it is probable, *S. Iohn* here would haue reported, and repeated it.

But as *whatsoeuer things are written, are written for our learning*; So this not written, is for our instruction also; teaching vs by this example, that we need not answere cauels obiected by schismatics and *Hereticks*, in all things, and at all times; not in all things, for *Aristotle* telleth vs, it is absurd, to reforme ridiculous opinions, accurately: the best answere to words of scorne, is *Isaacks* Apology to his brother *Ismael*, the Apology which patience and silence makes; our answere (sayd reue-

reuerend ^d Hooker,) to their reasons, is no, to their
scoffes, nothing.

Not at all times, for there is a season, and an opportunity, for euery purpose; when our blessed Lord was on the Crosse, the Iewes mocked him, *If thou be the Sonne of God, and King of Israel, come down from the Crosse, & saue thy selfe*; But he did answer nothing, because it was *tempus patiendi, non faciendi*, His work was now to suffer, & not to do; to be crucified, and not magnified; And so when his aduersaries here would haue him censure this adultresse, he doth intimate that his houre was not yet come to condemne, his worke was now to saue sinners, and not to destroy, *distingue tempora, et conuenient omnia*, Christ hath a three-fold comming into the world, according to the three-fold distinction of time.

Past, Present, Future;

In time past, as ^c Bernard pithily, *venit ad homines*, He came to men: in the time present, *venit in homines*; he cometh into men by his spirit: In the time to come, *venit contra homines*, He shall come to iudge the quicke and the dead. His first and second comming is to conuert sinners, his third, only to condemne, he sayd therefore to the woman, *hath no man condemned thee? neither doe I condemne thee; goe thy way, and sinne no more*. And this may serue for the resolution of the second question also, touching what was written; to fill vp the rest of the time remaining; I might examine how the serpentine brood of Ignatius
Loiola,

e Ser. 3. de adu.
Dom.

Loiola, devoted only to the name of *Iesus*, imitate the person of *Iesus*, in nothing.

f Dan. Chron.
Pag. 142.

g Relation
of Religion.
Sect. 28.

h Hist. Ord.
Iesuit cap. 2.

i Dr. Featlie.

He was *sleeping*, but it may be sayd of them, as *Henry* the third, of the hospitallers at *Clearken well*, their extraordinary faculties, and priuiledges haue made them rich, their riches proud, their pride madde, impudently bragging, that the Church is the soule of the world, the Clergie of the Church, and the Iesuites of the Clergie.

Iesus in this answere to the Pharisees, exprest equity, trueth, piety; but the *Iesuites* in their disputes, regarde *quæstum magis quam questionem*; All seeking their owne, and not the things of *Iesus Christ*, as *S. Paul* phraseth it, *Philip. 2.21.* Which occasioned^h a learned Diuine to say, that they were *Suita*, not *Iesuita*, louers of themselves, and not followers of *Christ*.

Iesus here, would haue scandalous accusations of our brethren written in the dust, and trodden vnder feet, of all that passe by: But their doctrine is composed of lyes, and libels, and all thinges are fed, and maintained by such things, of which they are bred and made; the ⁱaliments of *Popery*, must be correspondent to the elements, of which it consisteth; *equivocation* is their *Diana*, lying their best helpe, *Machiavel* their fifth, if not first *Euan-gelist*, as *Caesar* sayd, *si ius violandum est, regni causa violandum*, and I haue heard, that *Sambucus*, alluding to that *Apophthegme*, should say, when he had stolen a manuscript out of a library, *si ius violandum est, eruditionis causa violandum*, so these men are resolued, if a man must lye, hee must lye for the

the good of the catholike religion, and if lye in
so good a cause, lye to some purpose.

Iesus is a Sauour of his people, the Prince of
Peace, the God of loue; but the *Iesuites*, are de
structiue doctors, as ^k rash *Empiricks*; they can
cure none, but by letting of blood, no treason
plotted, as (*Camerarius* obserues) in any state, but
a *Iesuit* hath a finger, if not his whole hand in it,
either at the beginning, middle, or end; so drun-
ken with the blood of the *Saints*, that (as their
^m old acquaintance writes) the very *Canibals*,
and *Anthropophages*, shall condemne them at the
last day.

Thus haue they nothing of *Iesus*, except only
the bare name, and *nomen inane*, (saith a Father) is
Crimen immane, for their nature, they resemble
more Christs aduersaries, the *Scribes* and *Pharisees*,
as being their offall and off-spring, not so much
flesh of their flesh, as spirit of their spirit.

Now beloued (I beseech you) giue me leaue
to say that vnto you, which *Moses* in the 30.
Chap of *Deuter.* to his auditours, *I haue set before*
you this day, life and death; good and euill, blessing and
curfing, chuse therefore life; shun the wayes of An-
tiechrist; which are the paths of death, and follow
Christs example, which is the way, the truth, and
the life: that so, both you, and your seede

may liue, good subiects, in his king-
dome of grace, and blessed

Saints in his king-
dome of glory.

N n

IAMES

k Earle of
Northamp.
at Gaunets
Arraignement
1 Hist. medietat
lib. 4 cap. 9.

m Watson
Quodlibet. 3.



I A M E S. 5.16.

Confitemini invicem peccata vestra: Confesse your faults one to another.

a Esay 59.2.



Vr iniquities make a separation betweene God and vs, and withhold his good thinges from vs, *Ierem. 5.25.* Now then, *ut cessante causa cesset effectus*, that the cause ceasing, its effect also may cease;

b Aquin in loc.

S. James in the closing vp of his *Epistle*, prescribeth a ^b three-fold remedie, for the remouing of our sinnes, Eclipsing the Sunne of righteousness, and hiding his face from vs.

The first is, confession of our faults, one to another, in our present text.

The second is, prayer one for another, in the words immediatly following.

The third is, exhorting one of another, in the 19. and 20 verses.

Concerning confession, hee sets downe ^c five conditions, especially, to wit; that it be,

c Gorrani in
fundamento
aurec. ferm. 1.
feri. 2. in roga-
tion.

1 *Non involuta, sed aperta*, not inuolued and intricate, but ingenuous, and plaine, noted in the verbe, *fatemini*.

2 *Non diuisa, sed integra*, not a partiall acknowledge-

ledgement, but a *Plenarie*, noted in the preposition, *Con. Confitemini.*

3 *Non reciproca, sed transitiua*, not recoyling toward our selues, but vttered vnto others also, noted in the Aduerbe, *Inuicem.*

4 *Non defensiva, sed accusatiua*, not defensive, but accusative, noted in the *Nowne, peccata*; faults.

5 *Non aliena, sed Propria*, not another mans, but our own, noted in the *Pronoune, Vestra*, your faults.

Touching prayer, one for another, he shewes the great power thereof, illustrated by the *Prophet Elias* example, who being a man subiect to the like passions, as wee, ^dthat is, frayle, both in respect of his mind, and body, in respect of his mind, as fleeing from angry *Iesabel*, *1. Kings 19.* In respect of his body, as being fed by *Rauens*, and by the little cake of a poore widdow, dwelling in *Zarepta*, *1. Kings 17.* Yet with one prayer he shut vp the windowes of heauen, and it rained not on the earth for three yeeres, and sixe moneths. And with another earnest prayer, hee did open them againe, and the heauen gaue raine, and the earth brought forth her increase.

As for exhorting one another; he doth vrge that duty from the most excellent reward thereof, If any of you haue erred from the trueth, and some man hath conue. red him, let him know, that hee that hath conuerted the sinner, from going astray out of his way shall saue a soule from death, and shall hide a multitude of sinnes. It is the worke of God, only to saue soules ^ecausally, but occasionally, good men, as Ministers, and Instruments of God, are sayd

d *Aquin.*

e See *Caluin.*
Marlorat &
quoniam in loc.

to saue foules, in conuerting sinners from euill courses, vnto the right way, by fruitfull instructions and good examples. So the Scripture speakes, *Matth. 18. 15. If hee heare thee, thou hast won thy brother*, and more plainly, *1. Tim. 4. 16. Take heede vnto thy selfe, and vnto thy doctrine, continue therein; for in so doing, thou shalt both saue thy selfe, and them that heare thee.*

I am at this time, to treat of confession, and the condition thereof; I therefore resume my text, *Confesse your faults, one to another*; A^f sinner vnregenerate, is like *Sampson*, grinding in the prison house, corne for his enemies, the greater his labour, the more his losse; Now the first step out of this vnhappy prison, is the acknowledgement of his faults, as the reuerend *Father*,^h *Nilus*, *initium salutis est sui ipsius accusatio*. The condemning of his infirmities, is the beginning of his sauing health; *Adam* in couering his offence, did offend more, then in committing it; all the sonnes of *Adam* haue this imbred cunning, to hide their nakednesse, withⁱ fig-leaues, that is, their naughtinesse with idle cloaks, and excuses, it is mother-wit, to post and passe sinne from our selues, vnto some other; As when almighty God, arraigned *Adam* in *Paradise*, for transgressing his commandement, in eating of the forbidden fruit; hee presently layd the fault vpon *Eua*, his wife; she being questioned, layd it vpon the serpent; and the serpent vpon God: Albeit, vngodly men (as^k our notes) declines their sinnes, throughout all the cases; in the *Nominatiue*, by their pride, to get them a name,

^f *Paulinus*

Episto lib. 1.

Epist 4.

^g *Iudg. 16. 21.*

^h *In Paranesi.*

ⁱ *Gen 3. 1.*

^k *Ripa salutis*

dom 8 post

Pentecost.

name; in the *Genitive*, by their fornication; in the *Dative*, by their *Bribes*; in the *Accusative*, by their *Detracting*, and backbiting; In the *Vocative*, By their adulation, and flattering; In the *Ablative*, By their oppression, and robberies; Yet they will not acknowledge their sinnes, in any case, yea when other mens examination hath found them out excuses already, *non feci; si feci, non mali feci; si mali feci, non multum male; si multum male, non malâ intentione; aut si malâ intentione, tamen aliena suasione*; That is, either I did not doe it, or if I did do it, it was not ill; Or if ill, it was not much ill; Or if much ill, it was not with an ill intention; Or if with an ill intention, it was vpon anothers perswasion; *I sayd I will confesse my sinnes*, quoth ^m *David*; But theⁿ foole saith in his heart, I will neuer confesse my faults, and it^o *I perish, I perish*. Our sins are termed in the Scripture, *p* sicknesse, & sores full of corruption; as the a bodily wound cannot be exactly healed, vnlesse it fist be opened, and searched by some cunning chirurgion, vnto the very core; So the griefes of a wounded conscience, cannot be thoroughly cured, vnlesse they bee reuealed vnto some friendly *Physitian*, apt, and able to bind vp the broken hearted, and to comfort such as mourne in sinne; If thy confession in this case, be forced, and not free; palliated and not plaine, what doest thou but fester a wound, and foster a sore within thy owne bosome? I will end this argument, in the words of *a Solomon*, *He that hideth his sinnes, shall not prosper, but hee that confesseth and forsaketh them, shall haue mercy.*

l *Beynard*
tract de gradibus humilitatis grad. 8.

m *Psal.* 32. 6.
n *Psal.* 14. 1.
o *Est.* 1. 4. 16.
p *Elay.* 1. 6.

b *Pro.* 28. 13.
Si nos peccati nostri sumus memores, deus obliuiscetur
Drom. Chrysost.
hom 31. in Epi.
ad Heb.

r As he reports of himselfe in a sermon preached at Stamford, the which is among his other sermons. fol. 96.

f. Apoc. 10. 12.

t Luke 13. 26.

The second condition of confession is, that it be Plenarie, and not Partiall, and that is implied in the preposition, *Con*, as *Aquine*, vpon the place, *Confitemini, id est, simul fatemini*, confesse one fault with another, as you confesse your faults one to another: Conscience before sinne, is *frenum*, a bridle, but after sinne, *Flagrum*, a whip; If the reuerend man, and Martyr of God, Father *Latimer*, tooke speciall care to the placing of his wordes in his examination, after he heard the pen walking in the chimney, behind the cloth of *Arras*, how circumspectly should wee looke to our wayes, seeing conscience recordeth all our actions in bookes that are to bee shewed at the day of iudgement, being either a witnesse for vs or against vs, excusing, or accusing, *Rom. 2. 15*. If any grieuous crime then afflict thy soule, confesse it, and so confound it, as *Simon of Cyrene* did helpe to beare Christs Crosse; So thou mayest vndoubtedly, find some good, and discrete friend, who will in such a case, helpe to beare thy crosse, *confesse your faults, one to another*, saith *S. James*, and *so beare one another's burden*, saith *S. Paul Galat. 6. 2*.

Vnchristis in dissembling a part of their debts vnto their fathers, and other deare friends, which are ready to take some good course, for the payment of them, often vtterly ruine their whole temporall estate; For one hundred pound not confessed, and left vnpayd, is a brood egge to multiply new debts, vntill they be so dangerous and desperate, as the old sinnes are debts, as Christ teacheth in his absolute forme of prayer,

and

and sinners are ding-thrifts, as Christ teacheth in his parable of the prodigall sonne, mentioned *Luke 15*. The concealing then of one heynous crime, that is a burden to the conscience, from our Father in heauen, and from our good friends on earth (able to " Minister wordes in time, to him that is wearie, Like * Apples of gold in pictures of siluer,) may proue the mother of many foule sinnes, vnto the finall vndoing of our spirituall, and Ghostly welfare. Hee which is to take possession of a Church, ora common house, will (according to the renour of our law,) be sure to shut out of the doores, man, woman, and child, that may disturbe his quiet taking of seising; Christ stands at the doores of our hearts, and knocks, he desires a peaceable possession of our bodies, and soules, as being his Temples and houses; O then (I beseech you) let vs cast out of our doores, man, woman, and child, euery crying crime, that rebelleth against him; if there remaine but one fault, not confessed, it may keepe possession for the deuill, and so the King of glory will not enter in, and sup with vs, and dwell in vs, but the foule spirit returnes againe, bringing seauen other spirits, worse then himselfe, and then alas, our end shall be worse then our beginning, *Luke 11.26*. The ² Lord commanded *Saul* to smite *Amalek*, and to destroy all that pertained vnto him, and to slay both man and woman, both infant and sucklings, both oxen, and sheepe, both camels and asses: our sins are *Amalekites*, that burne our ² *Ziklag*, and set on fire, the little city,

u *Esay. 50.4.*
x *Prou 25.11.*

z *1.Sam.15.3.*

a *1 Sam.30.1.*

b Heb. 12. 28.

city, captiuating our senses, and making them prisoners vnto their lusts: If then we spare but one *Agag*; it may cost vs a kingdome, and such a kingdome, as is farre better then the kingdome of *Saul*, a kingdome that cannot be^b shaken, an inheritance which is immortall, and neuer falles away 1. *Pet.* 1. 4.

c Lib. 3. de pe-
nitentia. cap 4.d Artic de
confes. et satisf.

The third condition here required, in confession, is, that it be *Transitiua*, to wit, a confession vnto another; And therefore *Cardinall^c Bellarmin*, and other *Papists*, vsually cite this Scripture, to proue their *auricular* confession of sinnes vnto the *Priest*, vpon payne of damnation euery yeare. But *Melancton* in his Apology, for the confession of *Augusta*, *Caluin*, in the third booke of his institutions, *Chap. 4. sect. 12.* *Erasmus. Fulke, Marlorate, Bullenger*, Vpon the place, haue well obserued, that the word *Inuicem*, intimates plainly, that this text is to be construed, not of Sacramentall confession (as the *Papists* vse to speake) but of a mutuall confession, and so consequently, the *Priest* (if he haue done any wrong) is inioyned by this Canon, to confesse his faults vnto his *Parishioners*, aswel as the *Parishioners* are bound to confesse their faults vnto their *Priest*, If they haue trespassed him.

e In loc.

Nay the^e *Rhemists* are so modest, as to say, that it is not certaine, *S. Iames* here speaketh of Sacramentall confession, and *Cardinall Casetan*, of all the Doctours in his age, the most accurately learned, as *Pererius* the *Iesuite* writes of him, a man addicted so much vnto *Poperie*, & that had he

liued

liued a little longer, hee had beene chosen Pope, confesseth ingeniously, ^h *Non est hic sermo de confessione sacramentali, ut patet ex eo quod dicit, confitemini inuicem, sacramentalis enim confessio non fit inuicem, sed sacerdotibus tantum.*

As for Popish auricular confession, our *Diuines* affirme truly, First, that it is a nouelty; ⁱ *Beatus Rhenanus*, a Papistlicall authour, auowes that it was vnknowne in the dayes of *Tertullian*, who liued about two hundred yeeres after Christ; and ^k *Peter Lombard* saith, Happily it was not vsed in *S. Ambrose* time, who liued about foure hundred yeeres after Christ; and ^l *Erasmus* in his annotations vpon *S. Hieroms* Epistle to *Oceanus*, touching the death of *Fabiola*, writes peremptorily, that it was not ordeined in *S. Hieroms* age. The Greeke Church (as ^m *Theodorus* reports) hath no such custome. *M^r Harding* being hardly pursued, is constrained, in despite of his will, and wit, to grant that the termes of *auricular* and *secret confession*, are seldome mentioned in the Fathers; ^o *Erasmus*, and ^p *Rhenanus* affirme they were neuer vsed in old time; so that as reuerend *Iewel* sayd, if *Harding* had left out the word *seldome*, and sayd, *neuer*, his tale had beene the truer: The challenge then of ^q *Caluin* is iustificable, that the auricular Popish confession was not practised in the Church, vntill twelue hundred yeeres after Christ, instituted first in the *Laterane* councell, vnder *Innocentius* the third.

2 We say that auricular confession is not necessary, for that it is an humane tradition, & not a

^h *Com. in loc.*

ⁱ *Annot. in lib. Tertullian. de penitentia.*

^k *Sent. lib. 4. distinct. 17.*

^l *Apud Hieron. Tom. 1. fol. 201.*

^m *Melanct. Tom. 1. fol. 101. at Iewel defence of his apologie. fol. 156.*

ⁿ *Iewel vbi supra f. l. 148.*

^o *Annot. in AB 19.*

^p *Vbi supra.*

^q *Institut. lib. 3. cap. 4. sect. 7.*

r Melancthon
vbi supra.
l In sum: quast
18. art. 4. vii.
Morton apolog
part. I. cap. 64.

r Psal. 40. 15.

u Serm de
quadru: lici de
bito. sec Har-
mon: confess.
sect. 8.

x Fox Martyr.
fol. 359.

diuine constitution, as their owne *Panormitan*, acknowledgeth, and *Maldonate* their *Iesuite* writes expressely, that many Catholiks are of the same opinion, as namely *Scotus*, among the schoolemen, and the expounders of *Gratian*, among the Canonists.

3 Wee say, that auricular confession of all faults, is impossible; for who can tell how oft he doth offend? *Psalme. 19. 12.* Our sinnes are more then the haire of our heads, quoth *Dauid*, and (as King *Manasses*, in his prayer,) more then the sand of the sea, now, *quod sine numero est quomodo numerabo?* saith *Bernard*.

4 Wee say that it is a pernicious practise, by which a great many men are damnified, if not damned. many doubtlesse suffer dammages in their purses, and personall estate, because confessions euermore make worke for indulgences and indulgences are a great support of the Popes triple Crowne: * There was a booke written, Anno 1343. entituled, *Penitentiarius asini*, Wherein, are brought foorth, the Wolfe, the Foxe, and the Asse, comming to confession, and doing penance, First the Wolfe confessed himselfe to the Foxe, who doth absolue him easily from his faults, and excuse him in the same; Then the Wolfe hearing the Foxes shrift, affordes him the like fauour, Lastly, the sely asse commeth to confession, whose story was this, that hee being hungry, tooke a straw from out the sheafe, of one that went in peregrination vnto Rome; the dull asse, though repenting of this fact, yet because hee thought

thought it no so heinous, as the faults of the other, had immediatly the discipline of the law, with all seuerity, neither was he iudged worthy of any pardon, or absolution, but was apprehended vpon the same, slaine, and deuoured; whoso-
euer was the penner of this fabulous tale, had a mysticall vnderstanding in the same; For by the Wolfe, (no doubt) was meant the *Pope*; by the Foxe, the Prelate, and Priests, and the rest of the spirituallity; the *Pope* is soone absolved of the spirituallity, and the spirituallity, soone absolved of the *Pope*; By the Ass, is meant, the poore Laytie, vpon whose backe, the strict censure of the law is executed sharpely.

Moreouer, *Popish* auricular confession is exceeding hurtfull vnto the soules of ignorant people, who being beguiled with this blinding, and benighting doctrine, trust so much to their externall confession, and externall absolution, that they neglect inward, and intire repentance. This opinion assuredly breeds vpon a finer, and makes him (as it were) fat in iniquity; For (as one sayd wittily,) the *Papists* account of confession as drunkards of vomiting, and say, *When wee haue sinned, wee must confesse, and when we haue confessed, wee must sinne againe, that we may confesse againe*; So they sticke fast in their finnes, as thinking they haue done their parts, when they haue runne ouer the bed-roule of their finnes, and so receiued a formall absolution; In our Churches history, we read, that a certaine *Popish Priest*, named *Nightingall*, Parson of *Crondal* in *Kent*, who

y *Marcus Antonius de dominis in jer. in Rom. 13. 12. page 46.*

y *Syr Edm. Sandy. relat. of relig: sect. 7.*

a *Fox Martyr fol. 14. 7. et 1903.*

preaching vpon Shrove-Sunday to his parishioners, and taking for his theame, the words of *S. Iohn*, *If we say wee haue no sinne, we deceiue our selues, and the trueth is not in vs*; Told them, he had receiued the Popes pardon from *Cardinall Poole*, exhorting them also to receiue the same, seeing that he stood now so free from sinne, as he did at the fontstone, and cared not now if he should die the same houre, in the cleanness of his conscience, whereupon, being suddenly stricken by the hand of God, he immediatly shrunke downe, in'o the Pulpit, and so was found dead, speaking not one word more.

Well then, if *S. Iames* here meant not auricular confession, vpon constraint, vnto the Priest euery yeare, let vs examine, what confession it is, of which he sayth, *acknowledge your faults one to another*; Our Church in the second part of the homilie concerning repentance, and *Caluin*, *institutionum. lib. 3. cap. 4. sect. 12.* affirme that there is a two fold confession of faults, one to another, enioyned in the holy Scripture, the first is for the satisfaction of our neighbours, if wee haue trespassed against them, and the second is, for the satisfaction of our owne selues; If at any time, wee feeble our consciences afflicted heauily with any grieuous crimes, of both which our text may be construed, as being Christian duties, exceedingly requisite, not only in our sickness, but in our health
also.



LECTURE. 2.

COncerning the first kind of confession, it is a duty to be performed, in sicknesse especially, to which obseruation I am led with^e *Aretius*, by the coherence; for *S. James* in the words a little before, sayd, *If any man be sicke among you, let him call for the Elders of the Church, and let them pray for him*, and then in our text, *Confesse your faults one to another*, insinuating, that it is at such a time chiefly fit, yea necessary, that we should vnfainedly forgiue others, and earnestly desire that others forgiue vs, and so God of his infinite mercy forgiue all; When^d *Hezekias* was sicke vnto death, *Esay the Prophet* came unto him, and sayd, *Put thy house in order, for thou shalt die*; Dispose first of thy soule, which is ill disposed, if it bee not in loue, which is the^e complement of the law; Secondly, dispose of thy body, which is ill disposed; It thou command not thy tongue, to confesse thy faults, and to doeright, to those it hath abused, and slandered; Thirdly, dispose of thy temporall estate, which is ill disposed, if thou make no restitution, vnto such as thou hast oppressed, and iniured.

^c in loc.

^d *Esay. 38. 1.*

^e *Rom. 13. 10.*

f Rom. 12. 18.

This confession is to be performed, in our health also, that if it be possible, so much as in vsi, we may haue peace with all men, especially when as we go to the Lords Table, so Christ instructeth vs. *Matth. 5. 23. If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leaue there thy offering before the Altar, and goe thy way, first be reconciled vnto thy brother, and then come and offer thy gift*; By which it is apparant, that wee must offer in loue, being reconciled vnto our brother, and much more vnto the Church, which is the whole brotherhood of all Christian people; for God expects, and respects mercy more then sacrifice, *Hosea. 6. 6.*

g Heb. 13. 1.

h Colof 3. 12.

It is a fashion among meane men, and (for ought I know, commendable) to provide some new clothes, against the receiuing of the communion at Easter, now S.^r Paul exhorteth vs, to *put on tender mercy, kindnesse, humblenesse of mind, meeknesse, long suffering, forbearing one another, and forgiving one another*, which Christ himselfe termeth a new sute. *John 13. 34. A new commandment I giue vnto you, that you loue one another*; This vndoubtedly, was an old precept from the beginning, but he calleth it new, For that he would haue this alway fresh in our memory, fresh in our practise, *lett all our things be done in loue*, that one chiefly, which is called a *Communion*, in respect of the common Vnion among our selues, and as being a signe, and a seale of our communion with Christ, our ¹ *Te. ce.*

i Calvin in loc.

k 1. Cor. 16. 14.

l Ephes. 2. 14.

The

The second kind of confession, is for the satisfaction of our owne selues, if at any time wee feele our consciences heavily burdened with any grievous temptation; I know Christ is the ^m Priest, vnto whom euery sinner infected with a spirituall leprosie, must open, and shew himselfe, being a Priest for ⁿ euer after the order of Melchisedec, an high Priest, that is touched with a feeling of our infirmities, Heb. 4. 15. So ^o Chrysostome saith, *I will thee not to bewray thy selfe, before others openly, but I counsell thee, to obey the ^p Prophet saying; Open thy way to the Lord, And ^q againe, Confesse thy sinnes vnto the Lord, who is able to cure thee, and not vnto thy fellow-seruant; that may vpbraid thee with them: And ^r S. Augustine, what haue I to doe with men, that they should heare my confession, as if they could heale my griefes?*

Yea, but what if after all my contrition, and confession vnto God, I feele not an absolution, or any comfort, to my poore distressed soule?

What if after I haue cryed vnto the ^f Father of mercies, *O ^t God be mercifull vnto me a sinner; He do not answere my spirit, "I am thy saluation?"*

What if for one scandall which I haue giuen, I haue such an insupportable burden in my conscience, as if a milstone were hanged about my necke; *S. Iames* in such a case, doeth aduise here, *Confesse your faults one to another, and pray one for another, that yee may be healed; For the prayer of a righteous man preuaileth much, if it be feruent.* For as a vehement burning feuer, is no way to bee cured, but with opening a veine, whereat the infect-

m Matt 8.4.

n Psal. 110.4.

o Hom. 41. ad
populum Antio-
chen. et. in

Heb hom. 31.

p Psal. 37.3.

q Hom. 2 in
Psal. 50.

r Confess lib.
10. cap. 3.

f 1. Cor. 1.3.

t Luke 18.3

u Psal. 35.3.

infected blood hauing vent, may carry away with it, the putrified matter, that did molest the body; So against strong temptations, and afflictions of the mind, there is no remedy more secure, then to open the heart, vnto a wise friend: and to let out those raging passions, that did disquiet our soule.

Now because preachers of the word, ought to be more skilfull and expert then others, in applying the good tidings of the Gospell, vnto the poore: to binde vp the broken hearted; and to comfort such as mourne in *Sion*; *It is fit, that wee should haue recourse to some learned, Pious and discrete Pastour: who can and will Minister a word of consolation in due season; *For Almighty God hath giuen power, and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins;* Vnto them he sayd, *Whatsoever yee bind in earth, shall be bound in heauen, and whatsoever ye loose in earth, shall bee loosed in heauen.* And vpon this ground, there is in the Church of England, a general^a absolution, after a generall confession of sins, and a particular absolution, after a^a particular confession; and^b wee teach also, that this acte of absolving, belongs vnto the Minister, ordinarily; *Tanquam ex officio*: But when none of that order is, or can bee present, another may doe it with good effect, according to that old saying; *In casu necessario, quilibet Christianus est sacerdos.* In one word, wee may confesse our faults, vnto good people, which are powerfull in the Scriptures;

apt

* See Calvin.
institutes lib. 3.
cap 4. sect. 12.

y Mat. 18. 18
Iohn 20. 23.
z Collect after
the confession at Mor-
ning prayer,
and at the
communion.
a In the visi-
tation of the
sicke.

b Dr Field.
lib. 2. of the
Church cap.
25.

c Magdeburg:
Enst. dedicat
cent 1. of Lu-
ther loc: com:
z. & absolus.
a Rom 1. 1.

apt to teach, admonish and aduise, for our comforts; But especially to Godly Pastours, as being^d put apart, to preach the Gospell of God, and to^e be disposers of his holy secrets.

This I know to be the *Tenet* of our^f Church, agreeable to the confessions of other reformed Churches, as to the confession of *Heluetia*, *Cap. 14.* of *Bohemia*, *Cap. 5.* of *Aspurge*, *art 11.* of *Saxone* *art. 16.* As you may reade, *Harmon: confessionum*, *Sect. 8.*

This acknowledgement of our faults, is farre different from auricular *Popish* confession. First, in that it is not vpon constraint, but voluntary.

Secondly, because wee are not enioyned to confesse vnto the Parish Priest, or to any one confessor, appoynted by the *Diocesan*, and *Ordinary*; But wholly left at our owne choise. Thirdly, Because wee are not tyed to any certaine time, but only when wee find our selues in our conscience rightly disposed, and to bee in the state of true repentance; Yet because men are negligent, and carelesse in performing of this duty, the Church exhorteth vs to confesse at two times aboue the rest: To wit, In sicknesse, and in Lent; In sicknes, euery Christian ought to make a speciall confession, if hee feele his conscience troubled, with any weighty matter, earnestly desiring the standers by, to pray for him, and the discrete Pastour if need be, to absolve him: As for Lent, *Although* *our whole life should be nothing else, but a Lent, to prepare our selues against the Sabbath of our death; and Easter of our resurrection*; Yet seeing

d Rom. 1.7.
e 1 Cor. 4.1.

f Hom of repent: part 2.
com. 100. c.
tit: visitation of the sick.

g Bernard ser.
3 de ieiunio
quadagesi.

h Relation of
religion in the
West sect. 7.

the corruption of our dayes, and wickednesse of our natures, is so much exorbitant, as that it is an hard matter to hold the common sort of people within the lists of Piety, Iustice, and Sobriety: It is fit there should bee one time, at the least, in the yeare, and that of a reasonable continuance for the recalling of them vnto some more stayed courses, and seuerer cogitations, and^h happily these things might haue beene more fitly restored in the reformed Churches vnto their Primitive sincerity, rather then abolished, as in some places vtterly.

The fourth thing required in confession is, that it be not defensiuē, but accusatiue, noted in the word, *Peccata*. Now there be diuers partitions of sinnes, as, First, In respect of their beginning, so some sinnes are called *Originall*, as being deriued from our first parent *Adam*; other *actuell* as issuing from our owne corrupt will.

i 1. Cor. 7. 34.

Secondly, In respect of their object, and so some sinnes are called *carnall*, and other *spirituall*, according to that of S.^t Paul, *The Virgin careth for the things of the Lord, that she may be holy, both in body & soule*, For all things in which al offend, are either felt by the senses, as meate, drinke, lust, & so they be *carnall* sinnes, or apprehended by the vnderstanding, as honour, knowledge, power, and so called *spirituall* wickednesses; the first makes vs like beastes, the second like deuils.

Thirdly, In respect of the parties iniured in sinne, and so some be called sinnes against God, other sinnes against our neighbours, other sins against

gainst our selues: against all which, S.^k Paul exhorteth vs to liue soberly, righteously, and religiously, in this present world, that is, (as Bernard and other doctours vsually construe it;) Soberly toward our selues, righteously toward our neighbors, religiously toward God; And David against these three kinds of sinnes, prayeth in the 51. Psalme: For a cleane, right and holy spirit: A cleane spirit, to liue soberly; a right spirit, to liue honestly; a Holy spirit, to liue Godly.

Fourthly, In respect of the law; for as some commandements are Negative, other Affirmative, so some sinnes are faults of commission, and other are faults of omission: Idolatrie, Murther, Adultery, Theft, are sinnes of commission, as being repugnant to the Negative law, Thou shalt haue no other Gods but me, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steale. Neglect of due reuerence to father, and mother, are sinnes of omission, as violating the Affirmative precept, Honour thy father, and thy mother; sinnes of commission are called by the Latines, Peccata; sinnes of omission, Delicta, the which distinction, Augustine collecteth out of the 7. Chap. of Leuiticus at the 7. verse, As the sinne offering is, so is the trespass offering.

Fifthly, in respect of our intention and mind in offending, and so there be sinnes of infirmitie, sinnes of ignorance, sins of malice; sins of infirmitie, are sayd to be committed against God the Father, whose speciall attribute, is power; sins of ignorance, against God the Son, whose speciall

k 2. Tit 12.

1 Ser. 2. de resurrectione domini.

m. Bellarmus de amissione gratiae et statu peccati lib 1. cap 2.

in Quast. 20. supra Leuiticum.

attribute is wisdom, sinne of malice against God the Holy Ghost, whose speciall attribute is love.

Well then, among all these partitions of sin, let vs examine, what faults are to be confessed one to another, In the first kind of confession, which is for the satisfaction of others, our *Apostle* doth vnderstand only such offences, as daily fall out betweene neighbour and neighbour, in our common conuersation and commerce; we neede not in this case confesse other sins, committed either against God, or against our selues, but onely those which are committed against them.

But in the second kind of confession, which is for the satisfaction of our owne selues, euery sin is to be confessed, that heauily burdeneth our conscience; whether it be a carnall sinne, or a spiritual: a sinne of omission, or a sin of commission: a sinne of presumption, or a sinne of ignorance: a sin of weakenesse, or a sinne of wickednesse: a sin against other, or a sin against our selues: *Egypt* was tormented with small flies, as with great plagues, a little fault that seemeth vnto thee great, and troubleth thee much, ought not to be neglected, but healed by thy confession, and others consolation.

Obserue moreouer out of this place, that we must acknowledge faults, as faults, & not as vertues; to be sorry for them, & not to boast in them; otherwise, *Bernard* saith, it is not confession sed defence, in the courses of vngodlinesse, as *Dauid* sheweth

o *Erasmus*,
Arctus.

p *Exod.* 8. 14.

q *Serm.* de S.
Andrae. *Apo-*
stolo.

eth in the first *Psalm*; There is first a consultation of ill, then a working of ill; and last of all, an impudent maintaining of ill; First, a walking in ill; Secondly, a standing in ill; Thirdly, a sitting in ill: First, men are *ungodly*; Secondly, *Sinners*. Thirdly, *Scornefull*; disputing and defending their sinne, as it were in a Schoole chaire; Sin seemeth to the Christian at first, *Importabile*, too heavy a burden for him to beare.

r *Psalm* 38.4.

2. *Graue*, So burdensome, as a fallent of lead, quoth *Zacharie*. or as a great load, quoth our *Sauour*. *Matth.* 11.28.

f *Zach.* 5.7.

Thirdly, *Leue*, So light, that he sins without any resisting before the fall, or repenting after the fall.

Fourthly, *Insensible*, for custome in sin taketh away the Sentiment of sin.

Fifthly, *Delectabile*, For as *Abner* called fighting a sport, saying, *Let the yong men arise and play before vs*; So some make but a pastime of sinne, *Prouerbs* 14.9. *The foole makes a mocke of sinne*.

Sixtly, *Desiderabile*, When a man (as the *Scriptures* speakes of *Ahab*) selleth himselfe to worke wickednesse, and to commit vncleannesse, (as *S. Paul* sayth) euen with a greedinesse. *Eph.* 4.19.

u *1. Kings* 21.25.

7 *Defensibile*, Which is the *serpents* head, and height of iniquity, when a sinner is set downe in the seate of the scornefull, and brag of his faults, so *S. Augustine* reports of himself; before his conuersion, how hee did boast of much villany done, yea more then was done. Therefore

x See *confes.* lib: 2. cap. 3.

let men acknowledge their faults, one to another not to prate of them, but to pray for them, humbly confessing them, as vices, and not idly glorying of them, as if they were vertues.

The last obseruable condition of confession, is, that it be not an acknowledgement of other mens sinnes, but of our owne: Christ would not haue vs to gaze vpon the mote in our brothers eye, but rather to pull out the beame in our owne sight: Wee may not bee busie *Bishops* in another mans *Dioces*, quoth *S. Peter*; but meddle with our owne businesse, quoth *S. Paul*, *1. Thessa.* 4. 11. *S. Augustine* complained of men in his time, that they were curious in examining the liues of other, but exceeding floutfull in amending their owne; And so there bee men in our time, whose vertue is nothing else, but to heare gladly the reproofe of others vice, despising those for whom Christ despised himselfe, and denying them for brothers, whom God takes for sonnes; But the Scripture teacheth otherwise, take away the euill of your workes. *Esay* 1. 16. Bend your hearts, *Isa* 2. 13. Not another mans spirits, but your owne, let euery man examine himselfe, saith *Paul*, amend your liues, saith *Peter*, acknowledge your faults saith *S. James*. In a word, wee may not breake our neighbours head, with the Pharisee, but smite our own breast with the Publicane. *Luke* 18. 13.

Sweete Iesu, which art both our euertlasting Priest, and al-sufficient sacrifice for sinne, grant

vs

y *Matth.* 3.

z *1 Pet* 4. 15.

a *Confess. lib.*
io cap. 3.

b *Hooker. lib.*
5. Eccl. 10. 15. 2
pag 2. a
c *Praeface*
Harmon. com-
pos.

d *1 Cor.* 13. 28
e *Acts.* 2. 38

vs grace to confesse our faults humbly ; first vn-
to thee, secondly to our selues, lastly, one to ano-
ther, that thy Holy Name may be glorified, our
neighbours iniuries repayred, our conscien-
ces quieted, our liues amended, and
our soules finally saued in the
day of thy comming
so come sweet
Iesu, come
quickly,
Amen.



FINIS